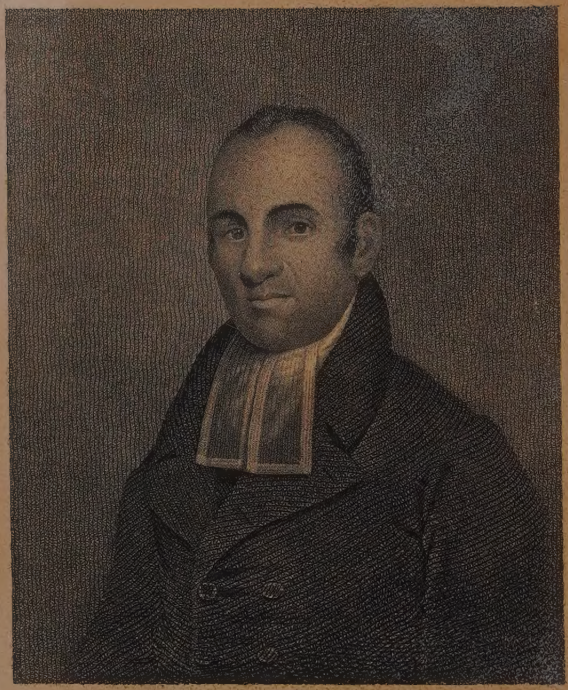

REV. LEMUEL HAYNES, A.M.

Sincerely yours
Lemuel Haynes

SKETCHES

OF THE

LIFE AND CHARACTER

OF THE

REV. LEMUEL HAYNES, A.M.,

FOR MANY YEARS PASTOR OF A CHURCH IN RUTLAND, VT., AND LATE IN GRANVILLE, NEW-YORK.

BY TIMOTHY MATHER COOLEY, D.D.,

PASTOR OF THE FIRST CHURCH IN GRANVILLE, MASS.

WITH SOME INTRODUCTORY REMARKS BY

WILLIAM B. SPRAGUE, D.D.,

PASTOR OF THE SECOND PRESBYTERIAN CHURCH IN ALBANY

Nil desperandum Christo duce.

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PREFACE.

THE *subject* of the following *Memoir* having left among his writings but very limited materials for his biography, the principal facts have been collected by correspondence and personal application. Some scores of individuals have been thus consulted. For their prompt attention to the inquiries of the author they will accept his grateful acknowledgments. Materials have been collected, and the book written, under the pressure of professional labours, during the progress of a precious work of God's Spirit in his own congregation and in neighbouring churches. This is his apology for the unexpected delay of the publication, and for inaccuracies which time and leisure might have corrected. The book goes forth with but few of those attractions which usually command attention. The style is without ornament. The subject of the Memoir was in humble life, with no adventitious circumstances of rank, wealth, or family to recommend him to special notice. There is, however, one redeeming circumstance. The acute Andrew Fuller remarks, "That in attending to written lives, those narratives should be selected which represent persons who were distinguished by unerring wis-

dom—for GIFTS, GRACES, and USEFULNESS." In this important respect, the following sketch may not be unworthy of attention. At least, it is believed that the friends and admirers of Mr. HAYNES, who often listened to the impassioned eloquence of the living preacher, will welcome this attempt to rescue his name from oblivion. This Memoir now goes from the author with a fervent prayer that it may exert some influence to counteract pleasing and fatal error, to encourage the pious efforts of the young and the friendless, and to guide the pilgrim to his rest.

TIMOTHY M. COOLEY.

Granville, Mass., December, 1836.

☞ The extracts from the writings of Mr. HAYNES will appear in their original dress, with scarcely a verbal alteration.

CONTENTS.

INTRODUCTION, by the Rev. Dr. Sprague . . . . Page xiii

CHAPTER I.

EARLY HISTORY OF MR. HAYNES.

Birth.—Abandoned by his parents.—At the age of five months placed in the family of Deacon Rose.—Eminent piety of the deacon.—Characteristics of the people.—Alarm in a thunder-storm.—Narrow escape from drowning.—Exposure to infidelity when a ploughboy.—Privilege at a common school.—Chimney-corner.—His rule.—Scarcity of books.—The infidel book.—Death of Mrs. Rose . . . . . 27—40

CHAPTER II.

HISTORY CONTINUED TILL HE COMMENCES STUDYING FOR THE MINISTRY.

His conversion.—Baptized.—Character of his minister.—Successful reproof of gross wickedness.—Enlists into the army.—Campaigns at Roxbury and Ticonderoga.—Extract from a sermon.—Extract from a manuscript sermon.—Sickness.—Composes a sermon.—Reads it Saturday evening.—The sermon . . . . . 40—58

CHAPTER III.

PREPARATORY STUDIES, &c.

Studies with Rev. Mr. Farrand.—Character and anecdotes of his instructer —Teaches school at Wintonbury, and studies Greek with Rev. Mr. Bradford.—Receives license to preach.—His first sermon.—Preaches at Granville.—Religious character of the age.—Success with a caviller . . . . . 59—76

CHAPTER IV.

MINISTRY AT TORRINGTON.

Ordination.—Preaches at Torrington.—Success.—Anecdote.—Tour to Vermont . . . . . 70—77

CHAPTER V.

MINISTRY AT RUTLAND.

State of religion in Vermont.—Infidelity prevalent.—Anecdote.—Settles in Rutland.—Happy illustrations.—Anecdote.—Letter I.—Letter II.—Letter III.—Letter IV.—Letter V.—Letter VI. . . . . 77—88

CHAPTER VI.

ON REVIVALS.

General state of religion.—Church in Rutland.—Letters.—Anecdote Page 88—95

CHAPTER VII.

CONTROVERSY WITH HOSEA BALLOU.

Letter from Doctor Dana.—Sermon.—Letter from Mr. Haynes to Hosea Ballou - - - - - - - - - - - - 96—121

CHAPTER VIII.

ORIGINAL ANECDOTES - - - - - - - - 122—129

CHAPTER IX

INGENIOUS REMARKS ON SELECT PASSAGES OF SCRIPTURE 130—133

CHAPTER X.

AFFLICTIVE SCENES.

Letter to Deacon A. when in affliction.—Letter on the death of a young female.—Mr. Haynes's sickness.—Extract from his manuscript sermon preached after his recovery.—Funeral sermon - - - 134—146

CHAPTER XI.

HIS LABOURS ABROAD.

Mission.—Anecdote.—Successful result of an ecclesiastical council 146—150

CHAPTER XII.

LETTERS - - - - - - - - - - - - 150—159

CHAPTER XIII.

ATTENDANCE AT THE MEETING OF THE GENERAL ASSOCIATION OF CONNECTICUT.

Preaches at New-Haven.—Extract of a letter from Professor Silliman.—Letter from Mrs. Hazen.—Sketch of the sermon.—Extract of a letter from D. Judson, Esq.—Extract of a letter from President Humphrey 160—168

CHAPTER XIV.

DISMISSION FROM RUTLAND.

Political excitement.—Extract from his sermon.—Anecdote.—Dismission.—Letter I.—Letter II.—Letter III.—Letter IV - - 169—208

CHAPTER XV.

MINISTRY OF MR. HAYNES AT MANCHESTER.

Letter I. from Mr. Haynes to Deacon Atkins.—Letter II.—Letter III.—Letter IV.—Letter V.—Letter VI. from Mrs. Skinner.—Trial and con

viction of the Booms for the murder of Colvin.—Condemned to suffer death.—Appearance of Colvin some days previous to the time appointed for their execution.—Release from prison.—Mr. Haynes's sermon on the occasion.—Brief sketch of the evidence on the trial.—Confession of Boom - - - - - - - - - - - Page 209—252

CHAPTER XVI.

HIS REMOVAL TO GRANVILLE, NEW-YORK.

Letter I. to Deacon Atkins.—Letter II.—Letter III.—Letter IV.—Mr. Haynes's labours and success in the ministry at Granville.—Death of his daughter.—Funeral.—The mourning father - - - 253—260

CHAPTER XVII.

MR. HAYNES'S LAST VISITS ABROAD.

Visits Joseph Burr, Esq., on his death-bed.—Extract of a letter giving an account of his visit at New-York, and at Dr. Sprague's, Albany.—Visit at Granville, Mass.—Sketch of his sermon.—Anecdote.—His visit to the old mansion where he was brought up.—Visit to the burying-ground.—Visit to the apple-tree where he first found the Saviour.—Brief sketch of his sermon on taking leave of the people where he was brought up 261—272

CHAPTER XVIII.

VIEWS OF CHARACTER.

As a man, as instructer in theology, and a Christian.—Personal comeliness.—Tenderness and sympathy.—Quickness of perception.—Memory.—Judgment.—Literature.—Industry.—Anecdote.—Domestic virtues.—Honesty.—Affability.—Anecdote.—Talents as an instructer in theology.—Eminent piety.

Ministerial gifts.—Happy in the choice of his text.—Originality in his plans.—Skeleton of a sermon as a specimen.—His preaching discriminating.—Knowledge of men.—Use of the poets.—Abundant use of Scripture.—Simplicity.—Animation.

His character in the closing scene.—His disease a species of gangrene.—His last sermon.—Disease increases.—His last letter.—Interviews with ministerial brethren.—Solemn interview with his son.—Kindness to all around him.—Triumphant views.—Happy death.—Extract of letters.—Funeral.—Minute of Rutland Consociation.—Epitaph - 272—312

Elegy.—"Love in death" - - - - - - - - 313—314

Reminiscences of Rev. Lemuel Haynes - - - - 315—319

APPENDIX - - - - - 321

Funeral Sermon delivered at Rutland, on the death of the Rev. Abraham Carpenter - - - - - - - - - 321—333

Extracts from a Sermon delivered at Granville, N. Y. before the Evangelical Society - - - - - - - - 334—345

INTRODUCTORY REMARKS.

In consenting to write a few paragraphs introductory to this memoir, I am quite aware that I may incur the charge of indelicacy, in seeming to place myself between the public and an individual so much my superior in age, that his highly respectable standing in the church is the subject of some of my earliest recollections. It is due to myself to say, that, in performing this service, I yield my scruples, on the score of delicacy, to the wishes of a venerated friend and father, in whose neighbourhood it has been my privilege to pass several delightful years of my ministry; and, even if the public should not acquit me of a disposition to be obtrusive, it will be some satisfaction to me to have complied with the wishes of one towards whom I entertain so cordial and affectionate a regard.

In the few remarks which I purpose to make, it will be my object to exhibit an outline of the process by which the providence of God usually operates in raising individuals from great obscurity to eminent usefulness in the church; and then to consider some of the lessons which such events are adapted to inculcate.

If I mistake not, it will be found in most cases in

which an individual reaches considerable eminence from an unpromising beginning, that he is more or less distinguished by *his native powers of mind.* There is especially a strong thirst for knowledge, in connexion with an unyielding spirit of perseverance. These qualities seem necessary, in order to put the individual on the course of intellectual effort necessary to ensure the contemplated result, as well as to enable him to overcome the obstacles which lie in his way. No man ever becomes truly great without a course of severe application; but such a course will never be entered upon where there is not a strong native desire for knowledge; or, being entered upon, it will be abandoned, unless there is much native energy of resolution to sustain it. And, in addition to these qualities, there is often found some striking intellectual peculiarity, which marks the individual among the multitude; and, by attracting public attention towards him, goes far to neutralize the influence of whatever is unpropitious in his external circumstances.

In the subject of this memoir we find a striking illustration of these remarks. That his mind was cast in a superior mould will not probably be questioned by any individual who contemplates the history of its operations. In his early childhood he evinced the same inquisitiveness of mind—the same irrepressible desire of knowledge, which constituted one of the leading traits of his character through life. While other

children of his age were passing their evenings in the usual sports of childhood, he was passing his in the diligent culture of his intellectual faculties—in acquiring knowledge from every source to which his straitened circumstances permitted him to have access. Had he possessed only a common degree of perseverance, he would have yielded to the obstacles which met him at the threshold of his career. No only extreme poverty, but the worst kind of orphanage, and circumstances still more trying, were mingled together in his humble and pitiable lot; but the native energy of his character rose superior to all these obstacles, and enabled him to go forward, notwithstanding all the embarrassing and retarding influences by which he was surrounded. And then again he was distinguished for the exuberance of his fancy, and the keenness of his wit; and these qualities served not only to make him known, but to render him a favourite. Had his mind been differently constituted from what it was—had he been lacking in inquisitiveness, or in energy, or in brilliancy, or had these qualities been combined in different proportions, it is by no means certain that he would have reached the degree of usefulness which he was permitted to attain. It is not intended by these remarks to convey an impression that an uncommon original genius is essential to minent usefulness; or even that persons whose native powers have not risen above an humble medi-

ocrity have not, in many instances, emerged from an obscure condition, and rendered important service to their generation. What I would imply is, that where God designs to render an individual eminently useful, whose condition in life would seem to oppose formidable obstacles to it, it will generally be found that he has given him some peculiar original qualifications for encountering these obstacles successfully.

But it is not merely in the native character of the mind, but in the *arrangements of Divine providence*, that we are to look for the cause of eminent usefulness in what would seem eminently unpropitious circumstances. If we examine closely in such cases, we shall generally find that God has set over one thing against another, and that that condition whose general features seem most uninviting, has in it, after all, some element of improvement—something which may assist to the formation of a useful character, and even be a passport to future eminence. And a moment's reflection may satisfy us that such an arrangement is admirably adapted to develope and strengthen the intellectual powers. On the one hand, there are difficulties enough to require the most vigorous exertions to overcome them; and on the other, there are facilities enough to encourage the hope of ultimate success; so that there is a double influence operating to a sustained and diligent course of effort at mental improvement. In many cases, indeed, there may appear to be such a

preponderance of difficulties, and the path to eminence so entirely hedged up, that, to a superficial observer, it may seem impossible that the individual should ever escape from his original obscurity; and yet, to the more scrutinizing observation of the person who is most of all interested, there may appear enough that is favourable to awaken hope and stimulate to exertion; and it will usually be found, in such cases, that the degree of eminence attained, other things being equal, is in proportion to the amount of difficulty overcome.

In the case of the venerable man whose character is exhibited in this volume, there was a combination of unpropitious circumstances at his entrance upon life, which, if the idea of his attaining to future eminence in the Christian ministry had been suggested, would doubtless, with almost every one, have stamped it as a visionary project. But there were, after all, some circumstances pertaining to his condition of a favourable kind, and his instinctive sagacity led him to discover them, while his eager desire of knowledge prompted him to avail himself of them. Though his lot was cast in a neighbourhood which, at that time, was favoured with limited advantages for intellectual improvement, yet a *few* books were actually within his reach, and if his poverty forbade his reading them by the light of a candle, he knew how to appreciate and improve the light of a kitchen fire. And though he was cast

helpless upon the world, without a friend and without a farthing, he was thrown into a family who evinced towards him an uncommon degree of kindness, and were disposed, according to their ability, to second his humble efforts at improvement. It deserves especially to be remarked that this family was distinguished by the fear of God; and it was no doubt the influence of an exemplary Christian conversation which served chiefly to mould the elements of his moral character, and ultimately to imbue him with a deep and pervading piety. Had his lot been cast in a family of a different description, where he had been treated with cold neglect instead of being fostered with parental tenderness, or where he had breathed the atmosphere of infidelity and blasphemy rather than of piety and prayer, is it not reasonable to suppose that he might have proved a scourge rather than a blessing to society?—a degraded wanderer over the world, instead of an eminently devoted and honoured minister of Jesus Christ?

And the providence of God is often not less strikingly or kindly manifested in indicating to the individual an appropriate field of labour, than in combining circumstances to rescue him from early degradation. Had Mr. Haynes, even after he became a preacher, attempted to plant himself in the bosom of refined and cultivated society, he might have found himself engaged in an impracticable enterprise; and not improbably, if he had subsequently found his proper place, would have

gone to it with his energies depressed, and his spirit broken by a bad beginning. But, instead of seeking great things for himself, he chose a retired and comparatively uncultivated field, where the peculiarity of his history would be least likely to awaken prejudice against his ministrations. And, more than that, the field of his early labours was overrun to a great extent with different forms of infidelity; and the unusual fertility and quickness of his mind, in connexion with his previous familiarity with the cavils and objections of unbelievers, singularly qualified him for such a sphere. The result has been, that the trophies which he gained in some of his conflicts with the enemies of true Christianity, survive to his honour on both sides of the Atlantic. Perhaps it had not been easy to have selected another field in which both his original powers and early training would have conspired to render him so much at home, and in which such a mind as his was so pre-eminently needed.

It must appear on the slightest reflection, that there is much in the history of such a life as that of the subject of this memoir, to aid young men of promising dispositions and talents, but of an humble lot, to encounter the obstacles which lie in their way to usefulness and distinction. It must be acknowledged, indeed, that Mr. Haynes had the advantage of possessing finer original powers than fall to the lot of the mass of mankind; but, on the other hand, it is equally certain that few have

ever risen under the pressure of such adverse circum stances; so that, if he had more power than most others, he had proportionally greater difficulties to sur mount. Is there a child at this moment in some one of the haunts of wretchedness around me, in whose bosom is kindled up the great and noble desire of becoming an enlightened and useful man;—of moving in the walks of respectability, or becoming a fountain of in telligence and blessing to his neighbourhood, or devoting himself to the service of God in the ministry of reconciliation;—shall I bid that child extinguish this rising desire, and tell him that the degradation into which he is cast is too deep to warrant the hope that he shall ever escape from it, and exhort him to make the best of his ignoble condition, because it admits of no remedy? No, I will do no such thing; but I will approach him with looks and words of encouragement, and I will tell him that there is no obstacle that will not yield to perseverance; and then I will go over with the story of Lemuel Haynes, to show him that I speak words of truth and soberness. And it were easy to refer to many other instances of a similar character, in which individuals have triumphed over the most appalling obstacles to eminence, and, from the humblest lot, have actually risen to the highest places of influence and honour. Yes, there are men now in our own country whose influence is felt at the extremities of the nation—men in the various departments of literature, and

science, and politics, and religion, who are among those that take the lead in moulding the elements of our public prosperity—whose present elevated standing must be referred to what seemed a most unpropitious beginning; and if you go back with their history but a few years, you will find them amid the toils of some humble vocation, engaged with the perplexing problem, "whether the obstacles in the way of their acquiring an education were too great to be overcome?" Happily, they decided in favour of making a vigorous effort to overcome them; and in the successful result which has followed may be read in golden letters the great truth, that nothing is too hard for an unyielding perseverance.

But while the history of eminent self-made men holds out the strongest inducements to young men of promise, in humble circumstances, to grapple fearlessly with the difficulties which may lie in the way of their being liberally educated, it suggests to the wise and good, and especially to the guardians of our public interests, the great importance not only of seconding the wishes and aiding the efforts of such young men, but of keeping an eye out upon the humbler classes of society, with a view to cherish, so far as possible, every opening bud of piety and genius. It is indeed an office that requires much judgment and discrimination, to select youth in indigent circumstances to be educated solely, or in a great degree, upon the charities of the church; but in a state of things which calls for so much

well-directed intellectual and moral influence as that in which our lot is cast, it is manifest that every class of society must be taxed for its legitimate share, and even the humblest must not escape. There are young men of considerable vigour and precocity of mind, whom it may not be desirable to educate, on account of some marked defects in their moral constitution; and there are young men, on the other hand, of promising dispositions and exemplary piety, who have too little force of intellect to warrant their being withdrawn from a vocation in which the hands rather than the head are put in requisition; but where talent, piety, and prudence are found in combination, and there is a disposition on the part of the individual to consecrate himself to the Christian ministry, no doubt it is the duty of the church to train him for her own service; and the individual by whose benefactions he is sustained in his preparation for the sacred office, or by whose watchful sagacity he has been selected for such a destination, may have exerted a benign influence which will reach to the ends of the earth.

There is perhaps no public instrumentality which is so important in its bearings upon this subject as the Sabbath school. Into the sacred enclosure which this institution provides are gathered children from the humblest walks of society; and the intercourse which the teacher necessarily has with them gives him the best opportunity of estimating aright their dispositions and

talents. It were well that every teacher and superintendent should consider it a part of his duty to watch the characters of those under his care with reference to this object; and whenever he finds a case of sufficient promise to warrant such a step, let him report it to the officers of the church, and let the individual be recommended to her charities.

If I may pass to a remark or two of a more general kind, I would say that the formation of such a character as that of Mr. Haynes furnishes a striking illustration of the wise and wonderful workings of Divine providence. Who that beheld him in the deep degradation of his earliest years, could have dreamed that he was destined to occupy an extensive sphere of usefulness in the church; to stand for more than half a century a skilful and valiant defender of the faith, and to leave behind him a name which multitudes would delight to honour? But God's ways are not as our ways. The elements of his character, his faculties, and dispositions, were given with reference to the work he had to accomplish. And so, too, the ordering of his circumstances was made to subserve the same end; and even those events in his history which seemed to betoken nothing but degradation and disaster, were rendered subservient to the development of his faculties and the extension of his usefulness. If there was bitterness in his cup, it was qualified by softening ingredients. If there was thick darkness hanging over the commencement of his path, a faint light soon shone in

the darkness, and that light grew brighter and brighter unto the perfect day. And this is only a specimen of God's dealings with his people. He leads them by a path which they know not; and in the admirable combination of prosperity and calamity, of hopes fulfilled and hopes blasted, which compose their lot, he gives them sooner or later to see that his own kind hand has been constantly at work for the promotion of their highest interests. Let the Christian ponder this gracious arrangement of Providence, and rejoice in his darkest hours! Let the church ponder it, and look fearlessly at the boldest array of opposition!

And finally, the preceding train of thought naturally leads us to consider how superior is the dignity which is conferred by character to that which is the result of mere circumstances. It will not be difficult to find in some of the highest places of earthly distinction men of feeble intellects, degraded morals, and perhaps malignant dispositions: the moral element in which they move is a withering selfishness or a black misanthropy, and yet they move in splendour, and multitudes render them a kind of homage, and they are well nigh lost in the bright visions of their own glory. But here is an individual coming up from the humblest walks of life, with his heart beating in vigorous and holy pulsations to be useful to his fellow-men; his character is formed after a model of superior excellence; he borrows no importance from the pride and circumstance of life, but moves about continually, as did the Master whom he

serves, on errands of benevolence; and wherever the sound of his footsteps is heard, it is welcomed as the harbinger of heaven-born charity. Here is true dignity—the other deserves not the name. If the man who writes your epitaph can only say of you that you bore the image of your Master, and served your generation well, though your home on earth had been a hovel, he confers infinitely higher honour upon your memory than if he were simply to record that you had worn a crown and occupied a throne.

I have extended these remarks beyond what I had designed; and, in bringing them to a close, I have only to congratulate the reader that he is about entering a field in which, I am sure, he can hardly fail to be at once interested and improved. The memoir is written with the simplicity and perspicuity which characterize all the productions of my respected friend; and, from my knowledge of the venerable man who is the subject of it, I have reason to believe that the character is presented with great truth and fidelity. I shall feel much disappointed if the labours of Doctor Cooley in preparing this memoir do not secure to him the gratitude of every portion of the church in which it circulates, and if the character which he has so happily exhibited does not diffuse its savour of wisdom and piety beyond the present generation.

W. B. SPRAGUE.

Albany, Oct. 28, 1836.

THE

LIFE AND CHARACTER

OF

THE REV. LEMUEL HAYNES, A. M.

CHAPTER I.

EARLY HISTORY OF MR. HAYNES.

It often occurs that useful men are found to have derived their origin from parents in an obscure condition. Many individuals in whom native talents were lodged, which by education might have blessed and even astonished the world, have passed on unnoticed to the grave, while others have been the ornaments of science, of religion, and of civil liberty. It is delightful to behold such men overcoming all the obstacles which encompass their path, and pressing their way onward through every form of opposition. The life of one who has risen to distinction by his own efforts, and has thought, and laboured, and suffered for the welfare of mankind, is worthy of being delineated for the entertainment and instruction of the world.

In various periods of time there have been Africans whose intellectual powers and attainments would be an ornament to any age or country. Among warriors few have held a higher rank than Hanno and Hannibal.

The poetic works of Terence were admired in the Augustan age, and have survived the devastations of two thousand years. Cyprian, bishop of Carthage, whose memory is dear to all Christendom, and Augustine, bishop of Hippo, the successful defender of the church from Pelagius and his heresies, were sons of Africa.

It is believed that, could a full and faithful biography of the worthy subject of this memoir be furnished, it would do much to exemplify what unaided vigour of mind, even in unfavourable circumstances, can effect. It would place before the community an instance of unfeigned piety and sanctified genius. This is the manifest tendency of all the records which can now be procured respecting him, and of all the recollections of those who knew him, in the most interesting and trying situations in which he was placed. If these shall so exhibit the various parts of his life as to give the prominent features of his character, they can hardly fail to mitigate the unreasonable prejudices against the Africans in our land, to encourage those who, though beset by difficulties, are anxious to improve their minds and their hearts, and, finally, to exemplify the power of divine grace over the affections and lives of men.

Lemuel Haynes was born July 18th, 1753, at West Hartford, Connecticut. He was a partially coloured man, his father being of unmingled African extraction, and his mother a white woman of respectable ancestry in New-England. He bore up the name of neither father nor mother, but probably of the man under whose roof he received his birth. Tradition says that his mother, in a fit of displeasure with her

host for some supposed neglect, called her child by his name.

"*Mothers* love, and love for ever." The affection of a mother to her new-born infant is one of the most powerful and active of the natural instincts. But mothers "may forget." This unhappy child was abandoned by his parents in early infancy, and was never, to the end of life, favoured with a single expression of a mother's kindness. He was thus an orphan, not by the bereaving hand of God, but by the cold neglect of those who ought to have been his most affectionate guardians. The tincture of his skin he knew to be an obstacle to his being identified in interest and in life with those among whom he dwelt. His susceptible mind soon began to feel its forlorn condition. In the bitterness of his grief, he must often have uttered his complaint in language like the following:—"Let the day perish wherein I was born; let darkness and the shadow of death stain it." His mother refused to visit him or to see him. [Tradition says, that when a lad, he providentially met his mother in an adjoining town, at the house of a relative; and then he fondly expected that he should at least receive some kind attentions from her. But he was sadly disappointed. She was determined to elude the interview.] At length he caught a glimpse of her as she was attempting to escape from him. [Vexed and mortified at such an instance of unnatural contempt from his mother, he accosted her in the language of severe but merited rebuke.*

Though thus contending with troubles which would have destroyed the elasticity of common minds, an un-

* "Mater! tu non timebas ——— semel; si timueras,—me a gravissimo dolore, atque te ipsam, a maximo pudore, servavisses."

seen hand had been directing the destinies of the poor boy. A remarkable providence had placed him, in early infancy, in a kind and religious family, where all his wants were well supplied. Now he realized the "orphan's hope"—"When my father and my mother forsake me, then the Lord will take me up." This part of the story can be best told in his own simple language:—

"When I was five months old I was carried to Granville, Massachusetts, and bound out as a servant to Deacon David Rose till I was twenty-one. He was a man of singular piety.* I was taught the principles of religion. His wife, my mistress, had peculiar attachment to me: she treated me as though I was her own child. I remember it was a saying among the neighbours, that she loved Lemuel more than her own children."

The people of Middle Granville, among whom he passed the first thirty-two years of his life, were a choice company of emigrants from Durham, Connecticut. They had been brought up under the ministry of the Rev. Nathaniel Chauncey, and he had consecrated most of them, in their infancy, with the sacramental water. They possessed the bold and intelligent spirit

* Deacon Rose was remarkable for his spirituality and communion with God. He was often called in to pray with the sick and the dying, and he was endowed with the gift, and especially with the spirit of prayer. Such was his holy walk with God, that his face seemed to shine, like that of Moses after he had been with God on the mount. He felt tenderly concerned for the salvation of sinners, and, as he had opportunity, solemnly admonished them, and often with good effect. It is related, in illustration of his character in this respect, that, on going one morning into a neighbour's house, he said to the woman—"Good morning: how do you do? *How does your soul do?*" This salutation was uttered with so much tenderness, that the woman was instantly brought under pungent conviction of sin, which soon resulted in a hope in the Lord Jesus unto salvation.

which usually marks the character of those who break away from the home of their fathers, and encounter the perils and privations of a rugged desert. That they possessed their full share of intellectual worth is manifest from the fact, that of the youth in this small parish, with a population of less than seven hundred, one has become a member of Congress, one a judge of the superior court, and as many as fourteen have entered the office of the Christian ministry. Deacon Rose was one of the first settlers, and a practical agriculturist. Having a farm to subdue that was covered with thick forest, Lemuel had the simple and hardy education common to these mountainous regions. The God of the forlorn sent him into this religious family, where the Sabbath was sanctified, daily prayer offered, and the evening preceding the Sabbath sacredly employed in the religious instruction of the household. In this beloved retreat he found a home, not only till he was "twenty-one," but until his ordination as a minister of the gospel. Thus removed from the low and froward associates to which such a child must have been exposed in many places, he was here trained up under the influence of pious example, and his mind was early imbued with religious knowledge. A more suitable place could not have been found. As a servant-boy, he was strictly and firmly faithful to his trust; so that any one acquainted with him would not be inclined to inquire with Solomon, Prov. xx., 6, "A faithful man who can find?" Indeed, but few years had passed over his head before he discovered such prudence in the management of his master's business, that the oversight of it was almost wholly committed to him. If a horse was to be purchased, Lemuel was the purchaser. He went unbidden

to his daily toils and cares, and every thing prospered in his hands.

When he was a small boy he experienced a dreadful alarm in a thunder-storm, which made an impression that was never effaced. The circumstances of this affecting event he used to relate to his family in nearly the following words: "One evening, as I was left at home alone, a dark cloud came over, and the air was filled with streams of lightning, and with terrible peals of thunder, and the house shook. At first I had fearful apprehension that the last great day was come, and that the world would be burnt up. My mind was filled with solemn awe of God's great power and majesty. I was afraid of being struck dead and sent to hell. I had a solemn conviction that I was unprepared, and that it would be a fearful thing to fall into the hands of the living God."

To what extent the scenes of this evening affected his tender and thoughtful mind is not fully known. It is stated, however, that he retained the impression which the solitude of his condition, and especially his view of his unfitness to die, were calculated to make. Ever after he was peculiarly affected during thunder-storms, and never failed to allude to them in prayer in terms of grateful recollection. Of these the following is a specimen: "We thank thee that thy lightning's awful blaze has not consumed our dwelling, nor been commissioned to burn the thread of life as in a moment." If a storm of thunder arose during the hour of worship in his family, it was their custom to sing Watts's hymn, entitled, "God the Thunderer; or, the Last Judgment and Hell."

"Sing to the Lord, ye heavenly hosts,
And thou, O earth! adore;
Let death and hell, and all their coasts,
Stand trembling at his power.

"His sounding chariot shakes the sky,
He makes the clouds his throne;
There all his stores of lightning lie
Till vengeance dart them down.

"His nostrils breathe out fiery streams,
And from his awful tongue
A sovereign voice divides the flames,
And thunder roars along.

"Think, O my soul! the dreadful day
When this incensed God
Shall rend the sky and burn the sea,
And fling his wrath abroad.

"What shall the wretch, the sinner do?
He once defied the Lord!
But he shall dread the thunderer now,
And sink beneath his word.

"Tempests of angry fire shall roll,
To blast the rebel worm,
And beat upon his naked soul
In one eternal storm."

About the same time he experienced a wonderful deliverance from perishing in the water. He had gone, with a number of his mates, to bathe in the river. It was one of his first attempts in learning to swim. While they were amusing themselves near the shore, Lemuel ventured beyond his depth, and soon sunk in deep water. His young friends had not the skill, nor even the power, to save him. In his allusions to this memorable event of his life, he used to say—"I immediately sunk to the bottom, and should without doubt have been drowned, had not a friend, who was not far off, plunged into the water and conveyed me to the

shore." This narrow escape from a watery grave he often alluded to, even in the pulpit, as illustrating the special and merciful care of Divine providence towards himself in that dangerous season of life.

"Those who observe providences shall have providences to observe." Some time after this, there was another event which he could never call to mind but with admiration and gratitude. He went out to drive a young ox to the slaughter, and, as he was passing through a forest, the ox determined to return. But he resolutely urged him forward with considerable violence, till at length, irritated to madness, the animal turned upon his driver, and with his sharp horns inflicted several wounds on his face and head. With much difficulty, and pursued by the ox, he escaped to a tree. By passing continually and rapidly round it, he was able just to elude the strokes of his horns. At the moment when he was nearly exhausted by exertion and terror, some person came and diverted the attention of the infuriated animal, and saved his life. His wounds, by medical aid, were ultimately healed, but his deliverance from an untimely and dreadful death was never forgotten. Long afterward, even to the close of his life, it was remembered and mentioned with much gratitude. He was a firm believer in a special providence, and often expressed his belief by quoting a favourite passage from John Newton: "Did I not believe in the particular providence of God, I should not dare to step my foot out of doors."

It was a just saying of Juvenal, "Maxima pueris debetur reverentia."* An instance strikingly illustra-

* "The most circumspect deportment should be maintained in the presence of children."

tive of this principle occurred to Lemuel Haynes, at the age of nine or ten. Being very expert as a plough-boy, he was frequently employed by a neighbour of licentious principles. By this man religion was often ridiculed in his hearing, and the prayers of his godly master were from day to day the subject of profane jest. The infection, thus infused, soon produced unhappy effects in his susceptible mind. He actually began to think, that, peradventure, religion is but a small business. Not many months passed away, however, before the family of the scoffer was visited with mortal disease, and one or more of them were carried to the grave. "In the time of adversity" he began to "consider." His views respecting the important subject of religion were changed, and he sent for Deacon Rose to pray with him. Lemuel saw the force of truth at once. He reasoned thus—"If prayer and religion are needful in sickness and in death, they must be important in health and in life." Nearly seventy years afterward, in his last visit to Granville, he referred to this remarkable incident with grateful acknowledgment of the hand of the Lord, which had thus saved him from the withering influence of infidelity.

The extent, particularity, and accuracy of the knowledge which he eventually acquired of various subjects, and especially of his profession, have led intelligent men who were acquainted with him to inquire how he emerged from his obscurity, and by what means and efforts he arrived at the intellectual rank and influence which he held during so great a portion of his life. From all that can now be learned respecting him, it appears that he possessed the facility in the acquisition of knowledge which is "the birthright of genius." It was

one condition of his *indenture* that, "in common with other children, he should enjoy the usual advantages of a district-school education." As, in the newly-settled village where he resided, schools were in session but few months in the year, and the teachers but moderately educated, his early opportunities for instruction must have been very limited. Business often kept him from school, or caused him to arrive at a late hour. How highly his scanty privileges were appreciated may be learned from his own words:—"As I had the advantage of attending a common school equal with the other children, I was early taught to read, to which I was greatly attached, and could vie with almost any of my age."

The remark has been a thousand times repeated, that "*Lemuel Haynes got his education in the chimney corner.*" This is literally true. It may be necessary to say here, that chimneys among the early settlers on the western hills in New-England were of a peculiar structure. They were built of huge stones, with a broad base, occupying at least one third of the ground covered by the building. The fireplace seems to have received its form either with reference to its consuming the greatest quantity of fuel, or for the purpose of forming a kind of sitting-room for the younger members of the family. Hence the fireplace was nearly eight feet between the sides, and a full yard in depth. In one extreme was the oven, and in front of it was the long square block, which would comfortably seat the children, one, two, or three in number, as the case might require. Such was the "chimney-corner" where Lemuel Haynes in his childhood laid the foundation of his future usefulness. While his mates were sporting in

the streets and even round the door, you might see him sitting on his block with his book in his hand. Evening after evening he plied his studies by firelight, having the preceding day laid in a store of pine knots and other combustibles for the purpose. The luxury of a candle he rarely enjoyed. Here he studied his spelling-book and psalter till he had literally devoured them He studied the Bible till he could produce by memory most of the texts which have a bearing upon the essential doctrines of grace; and could also refer, with nearly infallible accuracy, to the book, chapter, and verse where they might be found. At length he procured Young's Night Thoughts, and was soon able to repeat large portions of it, together with a great part of Watts's Psalms and Hymns. All this and much more he accomplished on his block in the chimney-corner by firelight. At the same time no boy in the neighbourhood performed a greater amount of manual labour. Bound by indenture as a servant, he was obliged to labour hard through the day, so that the hours of the evening and the twilight of the morning were his only time for mental improvement.

And yet he had a system. One day, on meeting a youth who had been his schoolmate, he said to him, "Israel, how do you succeed in your studies?" After hearing the reply, he added, "I MAKE IT MY RULE TO KNOW SOMETHING MORE EVERY NIGHT THAN I KNEW IN THE MORNING." Here is the grand secret of his attainments. Whatever might be the urgency of his labour, he made every passing day contribute something to his improvement. This was undoubtedly the governing principle of his life. And as in his immediate

vicinity there were but few books, he converted inanimate things into instructers, so that he found

> "Tongues in trees, books in the running brooks,
> Sermons in stones, and good in every thing."

Thus he struggled forward in a course of study, and, as far as he was taught at all, he was his own teacher. Though almost without books, and entirely without teachers except in the rudiments of reading and penmanship, and exposed to numerous hinderances and perplexities, his mind was subjected to unremitting and severe discipline. And if he suffered by the absence of the usual advantages of liberally educated men, he must have been led at least to try his own powers, and to form habits of independence and decision.

A general scarcity of books was one of the severest difficulties which he had to encounter. There was no public library in the place. The Bible, psalter, spelling-book, and perhaps a volume or two of sermons, comprised the library of the most respectable families. Hence he remarks—"I was constantly inquiring after books, especially in theology. I was greatly pleased with the writings of Watts and Doddridge, and with Young's Night Thoughts. My good master encouraged me in the matter."

At the age of about sixteen or seventeen he again experienced a narrow escape from the fatal snare of the infidel. A professional gentleman had moved into the place who owned a small library. The privilege of using his books was granted to young Haynes. Having borrowed and thoroughly read one book after another, he at length received the loan of a volume which contained the principles of a poisonous infidelity. He was now at that perilous period of life when

the unformed mind is specially exposed to the influence of skepticism. As yet he was a stranger to the renewing operations of grace. He soon learned the character of the book, and, recollecting his former exposure, determined not to read it. Having invented a suitable reproof, and wrought it into two or three poetic couplets, he put it into the book and returned it to the owner. The doctor was exceedingly mortified at having subjected himself to so just a reproof from a poor servant-boy, and never again attempted to obtrude infidel principles upon him.

Deacon Rose seceded from the first church in Granville, and united with a small company of Christians styled *separates*. While he attended on the Sabbath a meeting of his separate brethren, his wife strenuously adhered to the church, and no ordinary obstacle could detain her from the house of God on the Lord's day. It fell to the lot of Lemuel to accompany her, of which he has given a very amusing account. "I used to carry my mistress across the mountain Sabbath days to meeting. She was a member of Reverend Mr. Smith's church. In the winter our carriage was a one-horse sled; the box was two boards, with four round sticks to couple them together. In this humble plight I used to take a great deal of satisfaction in waiting on my good old mistress from time to time."

In the intermission, especially in the warm season, he often stole away into the forest, and spent the hour in devout meditation and prayer. At other times, when even but a boy, he sometimes collected his youthful acquaintances around him, and repeated in their hearing the morning sermon with wonderful accuracy. At night, whenever requested by Deacon Rose, he gave

him from memory a copious analysis of the sermons and other religious services of the house of God.

In 1775 the excellent and pious Mrs. Rose died. In her death he lost every thing comprehended in the endearing name of *mother*. She had adopted him as her own son in early infancy, and tenderly trained him up in the nurture and admonition of the Lord. This memorable and grievous affliction he has recorded in the following words:—"Soon after I came of age, God was pleased to take my mistress away, to my inexpressible sorrow. It caused me bitter mourning and lamentation."

CHAPTER II.

HISTORY OF MR. HAYNES CONTINUED TILL HE COMMENCES STUDYING FOR THE MINISTRY.

In the life of every good man, with the exception of such as are sanctified in their infancy, there is a marked period, when the great change is experienced to which the Saviour refers when he says, "Ye must be born again." In some instances, men of high attainments in piety, instead of pointing to the time of this change, can only adopt the language of the blind man; "One thing I know, that whereas I was blind, now I see." Baxter could tell neither the day, the month, nor the year in which he was made alive in Christ Jesus. Edwards, Brainard, Richmond, and many others, leave us in little or no doubt respecting the time of their conversion to God; of this class was Mr. Haynes Though he has

left to us no means of fixing on the day, nor even the year, in which he was renewed in the spirit of his mind, yet he often spoke of a time, and particularly described the place where it occurred. In childhood, indeed, he was the subject of religious impressions, but it was not till his arrival at mature years that he was enabled, after a season of great distress, to accept the salvation of the gospel. In a letter written in answer to the particular inquiries of a friend, he gave the following account of this interesting event.

HIS CONVERSION.

"I remember I often had serious impressions, or fearful apprehensions of going to hell. I spent much time in what I called secret prayer. I was one evening greatly alarmed by the *Aurora Borealis*, or *Northern Lights*. It was in that day esteemed a presage of the day of judgment. For many days and nights I was greatly alarmed, through fear of appearing before the bar of God, knowing that I was a sinner; I cannot express the terrors of mind that I felt. One evening, being under an apple-tree mourning my wretched situation, I hope I found the Saviour. I always visit the place when I come to Granville, and, when I can, I pluck some fruit from the tree and carry it home: it is sweet to my taste. I have fears at times that I am deceived, but still I *hope*. Reading a verse in Mr. Erskine's sonnets a little strengthened me. In describing marks of grace, he asks,

> "'Dost ask the place, the spot of land,
> Where Jesus did thee meet?
> And how he got thy heart and hand?
> Thy husband then was sweet.'

"Soon after I united with the church in East Gran-

ville, and was baptized by the Rev. Jonathan Hunting ton, minister or pastor of the church in Worthington."

Mr. Haynes, during his minority, enjoyed the labours of a faithful, evangelical minister, and has left, in a letter to a friend, the following tribute to his memory:—

"You wish me to give a biographical sketch of the Reverend Jedediah Smith. I am not able to say much, being young, and much of the time inattentive and too indifferent to the preaching of the gospel; but I have the impression that he was an evangelical preacher. He used to make, at times, considerable impression on my mind. He used zealously to call upon the youth to remember their Creator. He would preach to us the dreadful state of the damned, and the necessity of being born of God. I used at times, after hearing his solemn addresses, in the intermission, to retire by myself up north of the old meeting-house for meditation and prayer. I remember that Mr. Smith was very pointed against vice and immorality." * * * * *

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"The sentiments of Dr. Hopkins were very unpopular in that day. Many considered them as unscriptural. Mr. Smith, though a Calvinist, did not approve of them, which was the case with many good ministers; the doctrines of the gospel, being illustrated in a novel point of light, were not so readily embraced. The cause of division between Mr. Smith and his people was the subject of the qualifications for church membership. When he was called to settle in Granville, he suggested that he was inclined to be a Stoddardian, or in sentiment with Mr. Stoddard of Northampton, who did not hold evidence of grace to be a necessary term of admis-

sion into the visible church. Many of the church thought differently, and were of Edwards's opinion. Mr. Smith observed that he had not investigated the matter so accurately as he could wish. Not much more was said on the subject. He was ordained, though some of the members of the church were not entirely satisfied. There was good harmony existing between the minister and people for many years, and several revivals of religion, particularly among the youth. He was a man of remarkable piety, pleasantness, and affability."

To the above account it may be proper to add, that in 1776, the Rev. Mr. Smith, after a ministry of twenty years, was dismissed from his pastoral charge. Having preached his farewell sermon to his flock in Granville, he embarked at Middletown, with his family, for Louisiana, which was then nearly an unbroken desert. Previous to reaching the place of his destination, he went to the "bourn from whence no traveller returns." In a lingering passage up the Mississippi, being exposed to intense heat and a noxious atmosphere, he was attacked with fever, and in a phrensy leaped overboard into the river. By the efforts of the mariners he was rescued from the water, but soon after died, and was buried on the land. The river gradually encroached on the bank where he lay, till, in a flood, the grave, with its precious deposite, was borne away, and, as in the case of Moses, "no man knoweth of his sepulchre unto this day." His bereaved family proceeded with a commendable perseverance, and founded a settlement in that remote country. The descendants of the Rev. Mr. Smith comprise some of the most respectable citizens in the State of Louisiana.

Mr. Haynes early manifested a happy faculty in reproving the vices of his companions. Plain, personal reproof, though difficult and often odious, is an imperious and salutary duty. In some felicitous cases, like that of Nathan the prophet and the royal transgressor, the result exceeds all rational expectation. In other instances, the faithful reprover of sin, like John the Baptist, who fearlessly rebuked Herod, falls a victim to his fidelity. Young Haynes was in the habit of rebuking all transgression which fell under his own notice; and this was done with such discernment of the human character, and such chastened shrewdness, as seldom failed of success.

The first conversion of which he seems to have been the happy instrument, was the result of bold reproof for open and revolting wickedness. It is painful to relate the deed which aroused his feelings and called forth his remonstrances; but, as it furnishes an instance of desperate depravity, and especially as it exhibits that successful boldness in reproof for which Mr. Haynes was distinguished through life, the facts will be given.

Being requested, in company with two reckless young men, to perform the service of watching through the night with a corpse, he little suspected what he was compelled to encounter. After the bereaved family had retired to rest, the two young men, having previously procured a quantity of strong drink, soon banished from their minds that seriousness and solemn sense of death and eternity which the occasion might seem to inspire. They commenced their intemperate drinking and guilty carousal, and the house of mourning became a scene of midnight revelry. Mr. Haynes expostulated with them, but in vain. His warnings only exasperated them. At

length he beheld an instance of impiety the most revolting! Taking a cup of strong drink, they proceeded to pour it into the mouth of the dead man, saying, "He used to love it when he was alive, and we think a little will not hurt him now he is dead." Appalled at such irreverence of God and regardlessness of death, he addressed them in loud and earnest tones of warning and reproof. Thus the night passed away. In the morning they separated; and, from all that then appeared, the events of that night had produced no effect but to prepare the guilty actors for other deeds of revolting impiety.

One of the young men, however, "was pricked in the heart" by the affecting admonitions which he then heard. Conscience was aroused, and his sins were set in order before him. He strove, at the time, to stifle his convictions, and treated his reprover with contempt. But it was in vain to resist the truth of God. Light flashed across his guilty conscience. It pleased God by his spirit to give him such a sense of danger and of guilt, that he could find no peace till he found it in Jesus Christ. Some time after this, in a letter to Mr. Haynes, he frankly and penitently acknowledged his guilty conduct, gave him many thanks for his timely and earnest warnings, and ever after "brought forth fruits meet for repentance."

Lemuel Haynes was a patriot of the revolution. In his youth he imbibed those great principles respecting "the rights of man," in defence of which war was waged with the parent country. He lived in times that "tried men's souls," and never did there exist men, in any age or country, whose souls were better fitted for the trial than those among whom his lot was cast. In 1774 he enlisted as a "minute man," and

thus became connected with the American army. By this enlistment he was required to spend one day in the week in manual exercises, and to hold himself in readiness for actual service. Soon after the battle at Lexington (1775), he joined the army at Roxbury. The next year he was a volunteer in the expedition to Ticonderoga to expel the enemy. These were scenes never to be forgotten. After the lapse of more than forty years, he very beautifully alludes to these campaigns in a sermon on the anniversary of Washington's birthday.

"Perhaps it is not ostentatious in the speaker to observe, that in early life he devoted all for the sake of freedom and independence, and endured frequent campaigns in their defence, and has never viewed the sacrifice too great. And should an attack be made on this sacred ark, the poor remains of life would be devoted to its defence."

In a sermon delivered at Bennington, in Vermont, there is also an allusion to these early events. The following is an extract from the manuscript:—

"When Bennington was first settled it was highly esteemed for piety. Their first minister was the Reverend Mr. Dewey. Fifty-four years ago next October, I was in this town with troops on their march to Ticonderoga. We halted here on the Sabbath for the forenoon. I heard him preach from Rom. v., 1:— '*Therefore, being justified by faith, we have peace with God, through our Lord Jesus Christ.*' He was zealous, and called on his hearers affectionately to flee to the Saviour. I think you have settled six ministers in this place, with five of whom I had personal acquaintance; and, in a judgment of charity, we must

call them the faithful servants of Christ, who have, no doubt, warned you to flee from the wrath to come When I was here at the time I have just mentioned, I was in some families where I thought I discovered uncommon piety and zeal for the cause of God. I heard fervent prayers for the minister, that God would be with him on the morrow, which I can never forget. I lodged one night with him who was afterward chief magistrate in this state—I mean Governor Robinson. I was transported with his apparent attachment to the cause of God. When in the army, at the northward, I would go to his camp, and hear him pour out his heart in prayer to God for his country and the church of God. I have heard him in this house call on sinners to repent. What an example of piety was the aged mother, at whose interment I was present, and heard a pertinent discourse from Rev. xiv., 13 :—'And I heard a voice from heaven saying unto me, Write, blessed are the dead which die in the Lord from henceforth : yea, saith the Spirit, that they may rest from their labours; and their works do follow them.' Her piety was spoken of through this and adjoining states. What prayers, what fervent intercessions, ascended up from that consecrated altar for this people, is known only in heaven. I remember, at an anniversary celebration of 'Bennington battle,' being myself present, this mother in Israel, fearing that something might be done to the dishonour of God, who gave signal deliverance and victory over the enemy, said, 'that she feared and trembled more on that day than on the day of Bennington battle.'"

After the close of his northern campaign he returned to his former home, where his time was employed

in agricultural pursuits. One year he cultivated a large field for the raising of wheat, and a short time before the work was finished he was assailed by a typhus fever, and for a long time confined to his bed. His friends collected and generously completed the labour requisite to prepare his field for a harvest.

But while thus industriously engaged in the ordinary employments of life, and largely enjoying the respect of those by whom he was surrounded, he little anticipated the designs of Providence concerning him. By improving his evenings, and by rising early in the morning, he had made considerable proficiency in the study of theology. At length he selected his text, and composed a sermon, without education or teacher. As in the family of Deacon Rose, the evening preceding the Sabbath was devoted to family instruction and religious worship, a sermon was occasionally read. The sermons of Watts, Whitefield, Doddridge, and Davies were usually selected, and young Haynes was the reader. One evening, being called upon to read as usual, he slipped into the book his own sermon which he had written, and read it to the family. The deacon was greatly delighted and edified by the sermon, as it was doubtless read with unusual vivacity and feeling. His eyes were dim, and he had no suspicion that any thing out of the ordinary course had happened; and, at the close of the reading, he inquired very earnestly, "Lemuel, whose work is that which you have been reading? Is it Davies's sermon, or Watts's, or Whitefield's?" It was the deacon's impression that the sermon was Whitefield's. Haynes blushed and hesitated, but at last was obliged to confess the truth—"It's Lemuel's sermon." The only person among the

living who was present on this interesting Saturday evening has kindly furnished some of the facts here stated.*

This sermon, being the production of a young man who had never enjoyed an hour's instruction beyond the district school, and being delivered under such peculiar circumstances, will be read with curiosity and delight. It is here presented in its original form, with scarcely the slightest alteration from the manuscript.

SERMON.

John iii., 3:—"Jesus answered and said unto him, Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God."

This chapter contains a conference between our blessed Lord and Nicodemus, a ruler of the Jews. This great man came to our Saviour by night, and addressed him in this manner: "Rabbi," says he, "we know that thou art a teacher come from God, for no man can do the miracles that thou doest except God be with him." Doubtless he had a rational conviction, from the many miracles that Christ did, that he was come from God. Our blessed Lord did not stand to show who he was, but, like a wise and kind teacher, takes occasion to inculcate the importance of the great doctrine of regeneration; and tells him, with a double asseveration, that, except a man be born again, he cannot see the kingdom of God. But, as great as this man was, we find that he was ignorant in a fundamental point in religion. It appeared a paradox unto him; for he, supposing our Lord must mean a natural birth, asks him, as in ver. 4, "How can a man be born when he is old? Can he enter the second time into his mother's womb, and be born?" Christ, in order further to explain his meaning, and to show that it was

* Stephen B. Munn, Esq., New-York.

not a natural birth that he had reference to, adds, "Verily, verily, I say unto thee, except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." By which, perhaps, we may understand, that, as water is often made use of in the Scriptures as a symbolical representation of the regenerating and sanctifying influences of the Holy Spirit on the hearts of the children of men, so, unless we are born of the *water* of the Spirit (as divines interpret it), we cannot see the kingdom of God.

Our Lord proceeds to tell him, That which is born of the flesh is flesh, and that which is born of the spirit is spirit. *Q. d.*, It would be to no purpose if a man should have another natural birth, seeing it would not alter his nature; for that which is born of the flesh is flesh; let it be born ever so many times of the flesh, it would still remain fleshly; and that which is born of the spirit is spirit. "Marvel not that I said unto thee, Ye must be born again." And now it seemed a greater mystery to Nicodemus than ever; therefore he cries out, as in ver. 9, "How can these things be?"

Thus you see, as I observed before, that, although Nicodemus was a great man, a ruler of the Jews, he was ignorant about the new birth. And doubtless it is so now. There are many of the great ones of the earth—tell them about experimental religion—tell them that they must feel the Holy Spirit working powerfully on their hearts—that they must be born again—they are ready to cry out, with this master in Israel, *How can these things be?*

But, to return to the words first read..... In speaking something from these words I shall pursue the following method:—

I. Show the necessity of regeneration, or of our being born again.

II. Explain the nature of the new birth, or what it is to be born again.

III. Show what we are to understand by *seeing the kingdom of God.*

IV. Make some remarks.

1. This will appear, if we consider that state that mankind are in antecedent to the new birth. And if we view mankind as they come into the world, we shall then find them *haters of God—enemies to God —estranged from God*—nay, the very heart is enmity itself against all the Divine perfections; and we shall find them acting most freely and most voluntarily in these exercises. There is no state or circumstance that they prefer to the present, unless it be one whereby they may dishonour God more, or carry on their war with heaven with a higher hand. They have no relish for divine things, but hate, and choose to remain enemies to, all that is morally good. Now, that this is actually the case with sinners, is very evident from the Scriptures. We are told in the chapter of which the text is a part, that that which is born of the flesh is flesh, and that which is born of the spirit is spirit; which teaches us that there is nothing truly spiritual or holy in the first birth, but that this comes by the second, or by the renewings of the Holy Ghost. Christ tells the Jews that they hated him without a cause. And the inspired apostle says, "That the carnal mind is enmity against God, for it is not subject to the law of God, neither indeed can be. So, then, they that are in the flesh cannot please God."—Rom. viii., 7, 8. Therefore,

2. Seeing this is the state that mankind are in antecedent to the new birth, it is not fit or reasonable that God should bring them into favour with himself, or be at peace with them, without regeneration. Nay, he cannot, consistent with his perfection, for this would be for him to connive at wickedness when he tells us that he can by no means clear the guilty. And,

3. To suppose that sinners can see the kingdom of God or be happy in the Divine favour without re generation or the new birth, is a perfect inconsistency, or contrary to the nature of the thing. The very essence of religion consists in love to God; and a man is no further happy in the favour of God than he loves

God. Therefore, to say we enjoy happiness in God and at the same time hate God, is a plain contradiction.

4. It is evident from Scripture that those to whom God gives a title to his spiritual kingdom are regenerated or born again, and those that are not, and remain so, shall be miserable. This is not only asserted in the text by the Son of God, who was co-equal, coeternal, and co-essential with the Father—whose words stand more permanent than the whole fabric of heaven and earth—and who stands at the gate of the universe, and will not alter the things that have gone out of his mouth; I say, it was not only spoken by this glorious being who cannot lie, by his own lips, with a repeated *verily*, but has been confirmed by those whom he inspired, and who, we are assured, had the mind of Christ. St. Paul gives us the character of a good man, or one entitled to the heavenly world, 2 Cor. v., 17: "If any man be in Christ Jesus, he is a new creature; old things are passed away, behold, all things are become new." And they are said to be renewed in the spirit of their mind, Eph. iv., 23. Compare Rom. xii., 2. And to be born of God, John i., 13. And they are spoken of as being lovers of God, Prov. viii., 17. And [respecting] those that are not of this character, or that remain enemies to God, he tells us that he will pour out his fury upon them. Hence we read that the wicked shall be turned into hell, even all the nations that forget God; and that without holiness no man shall see the Lord. And St. John the Divine, having a view of the glory of the heavenly world, says that there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie, but they which are written in the Lamb's book of life. Thus we see the propriety of our Lord's assertion, that, except a man be born again, he cannot see the kingdom of God.

But, as I mean to handle the subject with the utmost brevity, I pass on,

II. To show the nature of regeneration, or what it is to be born again. And here,

1. I would consider the agent, or who it is that effects this great work. And if we consider that state that mankind are in by nature, as has been described above, we need not stand long to know who to attribute this work to. It is a work too great to attribute to men or angels to accomplish. None but He who, by one word's speaking, spake all nature into existence, can triumph over the opposition of the heart. This is the work of the Holy Spirit, who is represented in Scripture as emanating from the Father and the Son, yet coequal with them both. It is God alone that slays the native enmity of the heart—that takes away those evil dispositions that govern the man—takes away the heart of stone and gives a soft heart—and makes him that was a hater of God, an enemy to God, to become friendly to his divine character. This is not wrought by any efficiency of man, or by any external motives, or by any light let into the understanding, but of God. Hence we read that those that receive Christ are born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.—John i., 13. And that it is the gift of God.—Eph. ii., 8. Also that it is God which worketh in us.—Phil. ii., 13.

Thus, I say, the man is entirely passive in this work, but it is all wrought immediately by a Divine agency.* The man now becomes a new creature. Although he cannot discern what is the way of the spirit (as the wise man observes), or how God thus changes the heart, yet he knows that he has different feelings from what he had before. Therefore,

2. It is necessary that we consider those things that are the attendants or consequences of regeneration or the new birth; for there are no gracious or holy exercises that are prior thereto, to be sure, in the order of nature. Some seem to suppose faith to be before regeneration, but a little reflection upon the matter will

* "In regeneration man is wholly passive; in conversion he is active. Regeneration is the motion of God in the creature; conversion is the motion of the creature to God, by virtue of that first principle whence spring all the acts of believing, repenting, and quickening. In all these man is active; in the other he is merely passive."—CHARNOCK.

show this to be wrong. By *faith* we are to understand a believing of those truths that God has exhibited in his word with a *friendly heart*. Now, to suppose that a man believes with this friendly heart antecedent to regeneration, is to suppose that a man is a friend to God while in a state of unregeneracy, which is contrary to Scripture. Now, if to believe with a friendly and right-disposed heart is absolutely necessary in order to constitute a true faith, and such a heart is peculiar to the regenerate only, then we must be possessed with this heart (which is given in regeneration) before there can flow from it any such exercises. So that the man must become a good man, or be regenerated, before he can exercise faith, or love, or any grace whatever. Hence we read of men's receiving Christ, and then becoming the sons of God.—John i., 12. Therefore, what lies before us is to show what those fruits and effects are, and what are those inward feelings that come in consequence of the new birth. And,

1. He loves God supremely. He loves holiness for what it is in itself, because it agrees with his new temper. He chooses and prefers *that* to any thing else. He loves the law of God. He loves the gospel, and every thing that is Godlike. He loves the holy angels and the spirits of just men made perfect. His affections are set on things that are above. His treasure is there, and his heart will be there also. He loves the people of God in this world; nay, wherever moral rectitude is to be seen, he falls in love with it. He loves all mankind with a holy and virtuous love. Although he cannot love those that are the enemies of God with a love of complacency, yet he loves them with the love of benevolence. He is of a noble and generous spirit. He is a well-wisher to all mankind. And this supreme love to God and benevolence to man is spoken of in Scripture as the very essence of true religion.

2. He repents of all his sins. He feels guilty before God. He sees and owns that God is right and he is wrong. He sees and gives in that it would be just with God to consign him over to the regions of despair.

Now the man which could take no delight in any thing else but sin, hates it beyond any thing whatever. Now he can acknowledge his sin with holy David—"Against thee, and thee only, have I sinned."—"Hide thy face from my sins, and blot out all mine iniquities." He sees that the sacrifice of God is a broken and a contrite spirit. Like the publican, afraid to look up, he smites upon his breast, saying, "*God be merciful to me, a sinner.*"

3. He believes on the Lord Jesus Christ. I just observed what it was to believe. It is believing the record that God has given of his Son with a *friendly heart.* He gives in to the truths of the gospel with his heart, and he knows the truth by his own happy experience.

4. He is disposed to walk in all the ordinances of God blameless.

He evidences by his holy walk that he has a regard for the honour of God. He endeavours to imitate his Divine master in all his imitable perfections. Knowing that he saith "he that abideth in him, ought himself so to walk, even as he has walked." Oh, happy change indeed! The man is made like God in some good measure. He has the same kind of affections and dispositions as there are in God. He has a living principle within him, which is active and vigorous, springing up into everlasting life.

But we pass on to take notice of the third thing in the method, which was,

III. To show what we are to understand by seeing the kingdom of God.

Now we are not to suppose that it is an intuitive view that we have of the kingdom of God, as we behold objects with our eyes; but we are to understand enjoying, or being admitted to possession of, the blessings and entertainments of the heavenly world, or being brought into the Divine favour. He cannot be a partaker of that unspeakable happiness that is in God; he cannot enjoy that blessed intercourse and holy communion that comes to the believer in consequence of

his being united to Christ in this world, or be admitted to those more sublime entertainments that are above Something like this we are to understand by seeing the kingdom of God. But it will not be amiss to inquire a little what is meant by the kingdom of God. And we may understand,

1. The spiritual kingdom of Christ here in this world. I mean that gracious temper of mind, or those holy dispositions that are implanted in the heart by regeneration, and also when a number of such do unite together in an ecclesiastical body. This is called Christ's kingdom, because they not only have Christ's kingdom in their hearts, but also, being visibly united together to promote the cause of Christ, they may, by way of eminence, be so styled. And,

2. We may understand the kingdom of glory, or this principle of divine life consummated in the heavenly world, so that this kingdom that believers have set up in them in this world, is the same in kind as it is in heaven. But when we shall come to put off this tabernacle, and be imbodied spirits in the upper world, our love will be increased, and we shall drink full draughts out of that crystal stream that glides gently through the paradise of God.

Oh! did believers once know adequately what is prepared for them in the heavenly world, how would they despise all things here below, and long to be on the wing for heaven! Well may it be called a kingdom, where are crowns not of gold, but of glory;—where the King of kings sits amid the heavenly throng, and feeds them with his celestial dainties. And when the body is reunited to the soul at the resurrection, there will no doubt be much higher degrees of glory. Oh! then, let us live as becometh those that are so highly favoured of the Lord.

APPLICATION.

1. Hence see the propriety of our blessed Lord's assertion in the text, that, except a man be born again, he cannot see the kingdom of God, or enjoy the favour

and love of God, either in this world or that to come. If men are totally depraved, as has been considered, from thence arises the absolute necessity of the new birth, and it is no strange or unaccountable thing that men must be born again. There is no obtaining the blessings of heaven without it. Therefore, says our Lord, "Marvel not that I said unto thee, Ye must be born again."

2. Hence learn the folly of all those that rest in any thing short of regeneration or the new birth. For, however far we may go in the things of religion, yet, if we are destitute of this divine and holy principle, we may be assured of it, from scripture as well as from the nature of things, that we cannot see the kingdom of God.

3. Let us examine ourselves whether we are possessed of this holy temper of heart or not. Have we new dispositions?—new affections?—and new desires? Are God and divine things the centre and object of our supreme love? Have we repentance towards God and faith in the Lord Jesus Christ? Have we got that universal benevolence which is the peculiar characteristic of a good man? Do we love the law of God? Have we viewed it in its purity and spirituality? Are we heartily disposed to walk in the ways of holiness? Do we freely and voluntarily choose that way? Are we well pleased with the gospel way of salvation?

Lastly. Let all those that are strangers to the new birth be exhorted no longer to live estranged from God, but labour after this holy temper of mind. Flee to Christ before it be too late. Consider that there is an aggravated condemnation that awaits all impenitent sinners. There is a day of death coming. There is a day of judgment coming. A few turns more upon the stage and we are gone. Oh how will you answer it at the bar of God, for your thus remaining enemies to him? It is sin that separates from God. But it is the *being* or *remaining* such that will eternally separate you from him. Never rest easy till you feel in you a change, wrought by the Holy Spirit. And believe it,—

until then you are exposed to the wrath of God; and without repentance you will in a few days be lifting up your eyes in torment.

The Lord grant that we may lay these things suitably to heart;—that we, having the kingdom of Christ set up in our hearts here, may grow up to the stature of perfect men in Christ Jesus. This will lay a foundation for union with all holy beings, and with this everlasting happiness in the kingdom of glory is inseparably connected, through Jesus Christ our Lord. Amen.

The manuscript from which the above is a transcript, nearly verbatim, was found among the papers of Rev. Ebenezer Bradford, of Rowley, Massachusetts, with the following note on a blank leaf.

"This sermon was composed by Lemuel Haynes, a young fellow who was brought up a farmer, not favoured with so much as a good common education.

"E. BRADFORD."

The papers with which this was found bear the date of 1776, and it is unquestionably one of Mr. Haynes's early productions; and from a careful comparison of this with his other manuscript sermons, there is nearly conclusive evidence that this is the *very discourse* read on the occasion as stated above. The manuscript was kindly furnished by Rev. James Bradford, Sheffield, Massachusetts.

CHAPTER III.

PREPARATORY STUDIES, ETC.

THE incident respecting the Saturday night sermon, as stated in the preceding chapter, brought young Haynes very favourably into public notice. He had always been regarded as a youth of uncommon amiableness and ingenuity. From childhood he had been marked for his unspotted purity of character. When he entered a house upon an errand for his master, there was such retiring humility in his whole deportment as prepossessed all in his favour.

Now he began to be regarded in the neighbourhood as one raised up of God for more than common usefulness. It became known that he possessed uncommon gifts in prayer and exhortation; and, the parish being destitute of a minister, he was frequently called upon to read approved sermons, and to lead in the devotional exercises of the house of God. A report has gone abroad that, by invitation, he took the deacon's seat, and delivered his own original sermons on the Lord's day. Of this I can find no evidence except that of tradition.

It was now discovered by a discerning Christian community, that in this young man were the germes of usefulness. He was encouraged to look forward to the Christian ministry. On this subject a letter of his own furnishes the following remarks:—"I was solicited by some to obtain a collegiate education, with a

view to the gospel ministry. A door was opened for it at Dartmouth College, but I shrunk at the thought. Reverend Mr. Smith encouraged me, with many others. I was at last persuaded to attend to studying the learned languages. I was invited (1779) by the Reverend Daniel Farrand, of Canaan, Connecticut, to visit him. I accordingly did; with whom I resided some time, studying the Latin language. He was a most pious and friendly man."

Mr. Farrand was a most extraordinary man, whose excellences and eccentricities were happily balanced. In him were blended the deepest piety and the most amusing wit. His memory was so tenacious, that, when he was abroad on the Sabbath, if he happened not to take the sermons with him which he chose to deliver, he could, by recollection, preach them with facility, without his notes. His great originality of thought and quickness in repartee were much celebrated among his contemporaries. He was a poor man, and seemed even to contemn worldly wealth. Not far from him resided a gentleman of a directly opposite character in this respect. While he possessed extensive arable lands and well-watered meadows, he was penurious to a proverb. One day he invited Mr. Farrand to a walk into his meadow, which stretched far in front of his dwelling. As he was pointing to the fertilizing creek that passed through it, and was boasting of the richness of the soil, Mr. Farrand rebuked his covetousness and pride with the following lines:—

"Though a broad stream, with golden sand,
Through all his meadows roll,
Yet he's a wretch, with all his lands
Who wears a narrow soul."

Such was the structure of Mr. Haynes's mind, that he readily caught the spirit and habits of his early instructer. Like him, he was imbued with a spirit of deep piety; and, like him, he had a disposition for amusing remark and keen retort, which rendered him at once the delight of his friends and the terror of his opponents. He was obliged, while with Mr. Farrand, to labour in the field, and thus to defray the expense of board and tuition. One day, being with his instructer, managing the planting of his garden, he gave him some seeds of rare quality, saying to him, "Plant them in the richest spot you can find." Haynes replied, "I shall plant them in the kitchen, then."

He used often, in after life, to relate an incident which he had from the lips of his venerable instructer Mr. Farrand, as he was riding in company with a young clergyman not distinguished for his humility, beheld, at a little distance from the highway, two or three Indians at their work; and turning, rode up and gave an affectionate salutation. After overtaking his fellow-traveller, he received a sharp rebuke for his attention to the Indians. Mr. Farrand replied, in his usual laconic style, "They always treat me with good manners when I meet them, and I should be ashamed to have it said that the minister of the parish hasn't as good manners as an Indian."

How long he enjoyed the instruction of Mr. Farrand is not ascertained. He studied principally the Latin language, devoting a part of his time to belles lettres and the writing of sermons. He composed a poem while here, which was surreptitiously taken from his desk; and he afterward heard of its being delivered at a certain college on the day of commencement.

He retained to the end of life a grateful remembrance of his friend and patron. The unfeigned and vivid piety, together with the propensity for satirical and humorous remark, so conspicuous in the instructer, seem to have been transfused into the very soul of the pupil.

Mr. Haynes often related the following instance of the faithfulness and ingenuity of his teacher. With much labour he had prepared a theme, in a style of great elegance, as he supposed. He had introduced many such terms as *blue expanse—azure sky*—and other richly embellished expressions. Mr. Farrand heard him through very patiently, and then remarked, in the language of irony, "Mr. Haynes, you have been talking, it seems by your style, to the inhabitants of the upper world; what if you should come down to folks on the earth, so that we can understand you?" He felt mortified, but was thankful for the kind rebuke. It did him good.

Having mastered the Latin language, he felt a quenchless ardour to obtain a knowledge of the Greek also, that he might read the New Testament in the original. He had neither wealth nor friends to aid him. And while in perplexing doubt by what means he could effect so desirable an object, God, in his providence, raised him up a patron. The Reverend William Bradford was at this time preaching at Wintonbury, a small parish, composed, as its name imports, of a part of three towns, *Wind*sor, Farming*ton*, and Syms*bury*. Of him Mr. Haynes says, "He procured a school for me in Wintonbury, and generously offered to instruct me in the Greek language; and the expense of my board would be discharged by my

school. I exerted myself to the utmost to instruct the children of my school, and found I gave general satisfaction. The proficiency I made in studying the Greek language I found greatly exceeded the expectations of my preceptor."

By intense study by night, while the school engaged his attention through the day, he in a few months became a thorough Greek scholar. As a critic on the Septuagint and Greek Testament, he possessed great skill. He had now laid up a valuable store of various learning, especially in theology, and by advice of many friends, both ministers and laymen, he made application for license to preach the gospel.

Nov. 29th, 1780, several ministers of high respectability "having examined him in the languages and sciences, and with respect to his knowledge of the doctrines of the gospel, and practical and experimental religion, recommended him as qualified to preach the gospel."

His credentials have the signatures of Rev. Daniel Farrand, Canaan, Rev. Jonathan Huntington, Worthington, and Rev. Joseph Huntington, D. D., Coventry.

His first sermon was preached at Wintonbury, of which a brief analysis is here given.

Psalm xcvi., 1. "The Lord reigneth, let the earth rejoice."

DOCTRINE.

The absolute government of God affords just matter of rejoicing. Because

1. He has a perfect knowledge of all those events which ever took place in the whole universe. Prov. xv., 3.

2. All things are entirely dependant on God for their existence.

3. He is infinitely wise.

This is another essential thing in an absolute governor, that he should know the exact number of events necessary to take place;—when and how they shall take place;—how powerful and how long they must continue to operate; for, if this is not perfectly understood, it will cause the greatest disorder in the system. This wisdom belongs to God, and to him only. Psal. civ., 24.

4. He is all-powerful, hence he is called "the Lord Omnipotent." Rev. xix., 6.

5. He is perfectly holy. Psal. cxlv., 17.

OBJECTIONS.

1. Does it not look like tyranny for Jehovah to set up as absolute governor of the universe?

2. This doctrine destroys that freedom of the creature, which is necessary in order to render his actions virtuous or vicious.

3. If God is the disposer of all events, and it is matter of joy that he reigns, then we ought to rejoice in all that wickedness and disorder which have taken place in the intellectual system.

4. The absolute supremacy of Jehovah is a licentious doctrine. If all things are dependant on God, then the salvation of the sinner is; therefore I will sit down in indolence; if he should please to save me in my stupid state, well,—if not, I must be lost.

ANSWER.

Two things seem to be taken for granted in such an objection that are not true.

1. That the sinner has some true desire to be reconciled, and that his wickedness does not consist in the voluntary exercises of his heart. But the truth of the case is, his heart is wholly at enmity to God, without the least true desire to be reconciled to him, and in this all his inability and all his sin does radically consist.

2. It seems to suppose that the sinner may possibly obtain salvation while in a state of indolence, which is

contrary to the very nature of those things that are required in the gospel, and which are connected with salvation, viz., repentance towards God, and faith in the Lord Jesus Christ. These are opposed to sloth and carelessness. They imply activity. Exertion is the very essence of that salvation which delivers from everlasting destruction. So that, to say that we may possibly obtain salvation while in a state of indolence, is to say we may have a thing, and at the same time not have it. Continuing in a state of stupidity is inseparably connected with everlasting burnings.

Farther, the consequence which the objector draws from the doctrine is not a natural one. Is it not a fearful thing to be in the hands of God? Yes, verily. But to whom? Not to the friends, but to the enemies of God; for to them he is a consuming fire. Their case is truly dangerous; and has the consideration of danger a tendency to make men careless and secure? Nay, it is always in view of danger that persons are exercised with concern and anguish. Did sinners realize these things, they could not live so careless as they do. Therefore, one reason why sinners are so stupified is, that they do not believe divine sovereignty. Hence we see that no such consequence follows from this doctrine. It is true men make this improvement of it. And what is the reason that they draw such frightful consequences? Alas! the reason is too obvious. It is because the carnal mind is enmity towards God.

It has been remarked of Cicero and Demosthenes, the great orators of Greece and Rome, that they first distinguished themselves in public at the age of twenty-seven years: as if this were the age in which great geniuses regularly bloomed for maturity. Without comparing the humble subject of this sketch with the great orators of antiquity, it is natural to remark, that he commenced his public ministry at the age of twenty-seven. A Congregational church having been recently

organized in Middle Granville, and a new house of worship erected, he was cordially and unanimously invited to supply the pulpit. It deserves to be recorded as one of the wonders of the age, that a person should be invited to become a spiritual teacher in a respectable and enlightened congregation in New-England, where he had been known from infancy only as a servant-boy, and under all the disabilities of his humble extraction. *A prophet is not without honour save in his own country and in his own house.* That reverence which it was the custom of the age to accord to ministers of the gospel, was cheerfully rendered to Mr. Haynes. All classes and ages were carried away with the sweet, animated eloquence of the preacher.

> "Even children followed, with endearing smile,
> And plucked his gown, to share the good man's smile."

You might see children by the wayside, or near the village school-house, arranging themselves in due order to welcome him as he passed, and vying with each other in their tokens of reverence. It was remarkable how singularly he attached to himself the rising generation. He seldom met a child without asking some amusing, instructive question, or making a striking remark, and all was done in a manner to make an impression which time could never efface.

The writer of this narrative, though a resident in a different parish in the town, and having opportunity to hear him in comparatively but few instances, owes more under God to Lemuel Haynes than to any other minister among the living or the dead. His sermons are the earliest which I now remember to have heard, and, though preached more than half a century ago, are at this time recollected with a distinctness entirely inappli-

cable to those of any other preacher. They uniformly left the impression of the *majesty of God;—the importance of immediate repentance;—the awful solemnity of the judgment day;—the attractive loveliness of Christ;—and the pleasantness of wisdom's ways.*

He laboured in Granville five years, preaching publicly and from house to house. And I may add, in the language of the apostle to the elders of the church at Ephesus, he "ceased not to warn every one, day and night, with tears." "His delivery was rapid—his voice charming, like the *vox argentea** of which Cicero makes such frequent and honourable mention;—his articulation uncommonly distinct—a perennial stream of transparent, sweet, animated elocution—presenting his arguments with great simplicity and striking effect.,, The perfect ease with which words and thoughts flowed was like the river, on the banks of which, as the poet beautifully relates, the traveller sat himself down till it should run by.

* * * "at ille
Labitur, et labetur omne volubilis ævum."—Hor.

It was a season of great moral darkness through New-England when Mr. Haynes commenced his ministry. The Stoddardian principle of admitting moral persons, without credible evidence of grace, to the Lord's Supper, and the half-way covenant by which parents, though not admitted to the Lord's Supper, were encouraged to offer their children in baptism, prevailed in many of the churches. Great apathy was prevalent among professing Christians, and the ruinous vices of profaneness, Sabbath-breaking, and intemperance were affectingly prevalent among all classes. The spark of

* Silver voice.

evangelical piety seemed to be nearly extinct in the churches. Revivals of religion were scarcely known except in the recollections of a former age. Some of the essential doctrines of grace were not received even by many in the churches. Such was the character of the age. Such, too, was the place in which Mr Haynes commenced his labours. Against the errors and vices of the times he exerted a powerful influence. There was such directness in his appeals, and such withering pungency in his replies to the caviller, that "the word was sharper than a two-edged sword." No *special* revival is recollected under his ministrations in this place. Not a few, however, were savingly benefited through his honoured instrumentality.

As an instance of his success in silencing the sophistry of error, it is related that a member in the church, of great candour and of unblemished morals, was an open, calm opposer of the doctrine of personal election. He alleged the common popular objections against the doctrine, and at the same time he seemed to have great reverence for the authority of the Bible. Mr. Haynes had fully measured the man, and formed his plan for winning him to the truth. For this purpose he carefully shunned personal controversy. Whenever a plain Scripture proof occurred, he called on Mr. Atkins, and proposed the text with appropriate questions. For instance, Eph. i., 4—"According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love."—"What is the meaning of this text? Were the persons here said to be *chosen*, Christians? When was this choice made? Was it grounded on *foreseen holiness*, or were they chosen that *they should be holy?*"

The interview was short, and no opportunity given to awaken a spirit of controversy. He called again and again with a "Thus saith the Lord," till at length he gained his point, and the man was won to the love of evangelical truth, and shone bright for years as a member and an officer in the church, and was a friend and correspondent of Mr. Haynes to the day of his death. And from the papers in his possession at the time of his decease, some of the most interesting materials for this volume were collected.

An event now took place which greatly affected his condition. Among the pious youth in Granville was Elizabeth Babbit, who, in her deep religious anxiety, was greatly aided in her search after salvation by the counsels and prayers of Mr. Haynes. She possessed a refined education for that day, and was employed as a teacher of youth in the centre of the town. After days and weeks of distressing darkness, she was led to embrace a cheering hope unto salvation. Now she was ready to inquire what she should render to the Lord for all his benefits. She could not but inquire what she should render to him who had thus been the humble and happy instrument of such an unspeakable blessing. Reverence for Mr. Haynes as her spiritual father seems to have laid a foundation for a connexion both honourable and sacred for life. Looking to Heaven for guidance, she was led, with a consistent and justifiable delicacy, to make him the overture of her heart and hand as his companion for life. By such a proposal he regarded himself as highly honoured. He commended the subject to God in prayer, imploring the guidance of his spirit. He consulted a number of ministers, and it is understood that he received their unanimous advice and sanction.

September 22d, 1783, his marriage with Miss Elizabeth Babbit was solemnized at Hartland, Connecticut, by the Rev. Samuel Woodbridge.*

CHAPTER IV.

ORDINATION OF MR. HAYNES, AND HIS MINISTRY AT TORRINGTON.

In this place, where the early days of Mr. Haynes were spent, the question has been often proposed to his most familiar acquaintances, "Did you ever hear the slightest fault alleged against him?" The inquiry has been answered by various individuals—some his early schoolmates, others the connexions of the family which brought him up. The uniform answer has been "No." Not a fault on which the eye of recollection could rest as a visible stain upon his fair and lovely character. Such is the testimony of all who knew him during his residence in Granville, comprising the first thirty-two years of his life.

After preaching in that place for the term of five years with very favourable reception, it was judged ex-

* Mrs. Haynes was born at Dighton, Mass., February 28, 1763. Died February 8, 1836. She possessed an amiable character as a wife, a mother, and a Christian. Nine children survive. One, a daughter, has deceased. All the children are hopefully pious except one, and all but two have made a public profession of religion. The eldest daughter, Mrs. C., is settled in Rutland, and is a member of the English church. There are three sons. One is a farmer; Samuel is settled as a physician in the State of New-York; William has been engaged in a law office in Massachusetts. Three of the children are married, it is said respectably.

pedient that he should receive ordination as an evange list. Accordingly the church, by unanimous vote, applied in the following manner to the Association of Ministers in Litchfield county, Connecticut, to ordain him.

"We, the second church of Christ in Granville, having been acquainted with Mr. Lemuel Haynes from a child, would recommend him as a man of sober life and conversation, and in good standing in the church. And having employed him for several years past as a preacher among us to general satisfaction, we think he is, in some good measure, qualified to preach the gospel. It is our earnest and unanimous request that this reverend association would set him apart to the work of the ministry, by the imposition of hands, or by ordination at large, if they should think proper; as we think it would render him more serviceable to the church, and to the cause of the adorable Redeemer in the world.

"Per order of the church.

"TIMOTHY ROBINSON, } *Church*
"AARON COE, } *Committee*

"Granville, Oct. 12th, 1785."

The ordination of Mr. Haynes was solemnized November 9th, 1785. On this occasion his venerable instructer, the Reverend Daniel Farrand, preached a discourse from 1 Chron. xvii., 16, "Who am I, O Lord God, or what is my house, that thou hast brought me hitherto?" Reverend Mr. Knapp, of Winsted, offered the introductory prayer, and gave the right hand of fellowship; Reverend Mr. Thompson gave the charge; Reverend Mr. Hallock, of Canton, offered the concluding prayer.

Hitherto we have seen him move in a small retired parish, among the companions of his childhood and

youth. Now he is sent forth an accredited minister of Christ. A door was soon opened for his usefulness in Torrington, Connecticut; where he continued about two years, preaching the gospel and administering the sacramental seals. Possessing peculiar talents to rouse attention to public worship, the assembly increased from Sabbath to Sabbath, till the house was filled. The congregation continued large during the whole term of his residence in that place. Several of the most respectable families from adjoining towns, particularly from Goshen, were his warmest friends, and constantly attended on his ministry. What number became the subjects of renewing grace, cannot at this remote period be even conjectured. The last great day will make the disclosure. The aged refer to his ministry with many delightful recollections. He was held in high estimation, especially by the church, and was esteemed by all classes as "an apt and very ready man in the pulpit." The mere mention of his name even now, after the lapse of half a century, seems to renew in their minds interesting associations. The church and society were strengthened by his labours, and many wished to retain him as their permanent pastor. The sensibility of a few individuals prevented, it is said, the accomplishment of their desires.

In reference to his labours here a president of one of the New-England colleges says:—"I had heard much of Mr. Haynes from my earliest remembrance, especially from my mother, who was a great admirer of his preaching." How many other pious mothers enjoyed his stated or occasional preaching during his short residence in Litchfield county, and how much

they were influenced thereby in training up their sons to become luminaries in the church, "we know not now, but we shall know hereafter!"

Respecting his ministry here there is a striking fact, which I will relate in the language of a correspondent.* "There is a man of my acquaintance who feels that he owes much, under God, to the preaching of Mr. Haynes while at Torrington. He was disaffected that the church should employ him, and neglected meeting for a time. At length curiosity conquered prejudice so far that he went to the house of God. He took his seat in the crowded assembly, and, from designed disrespect, sat *with his hat on*. Mr. Haynes gave out his text, and began with his usual impassioned earnestness, as if unconscious of any thing amiss in the congregation. 'The preacher had not proceeded far in his sermon,' said the man, 'before I thought him the *whitest* man I ever saw. My hat was instantly taken off and thrown under the seat, and I found myself listening with the most profound attention.' That day was a memorable era in the life of this scorner, and the sermon was memorable for its piercing effects upon his conscience. Through the influences of the spirit of God, he was roused from his stupidity—convinced of his guilt and ruin—and led to look to Christ Jesus for salvation. He became a man of prayer and unexceptionable piety; and is now, if living, an elder in the church at the west."

Brief sketch of a Tour into the State of Vermont.

"Torrington, July 26, 1785. Set out on my journey to the State of Vermont, accompanied by Mr. L.

* Rev. Milton Huxley.

Loomis. May we be prospered, and have the Divine presence! Visited Mr. S. Banning, of Hartland, a young man of twenty-one, who appeared to be upon the borders of the eternal world.—Could not talk with him much about dying, his reason being gone.—Commended him to the Throne of Grace in prayer.—Heard, at the same time, of the sudden death of Mr. Wilder, an old acquaintance.—Went to visit the distressed family.—Discoursed with them on the importance of being prepared to meet sudden death.—Lodged at Granville.

"July 28. Set out for Williamstown.—Dined with the Reverend Mr. Collins, Lanesborough.—Heard him discourse very sensibly on divinity.

"July 29. Kept Sabbath with the Rev. Seth Swift, Williamstown, an exceedingly agreeable gentleman and faithful minister.—Am grieved for the unhappy divisions among his people, chiefly on account of public affairs.—Preached from Numb. xxi., 9; 'And Moses made a serpent of brass, and put it upon a pole; and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass he lived.' And Tit. ii., 13; 'Looking for that blessed hope and the glorious appearing of the great God, and our Saviour Jesus Christ.'—The people were very attentive.

"July 30. Called on the Rev. Job Swift, of Bennington.—Had an agreeable interview.

"July 31. Lodged at Esquire Smith's, in Clarendon.

"Aug. 1. Came to Rutland.

"Aug. 2. Preached at Deacon Roberts's, from Matt. xiii., 44; 'Again, the kingdom of heaven is like unto treasure hid in a field, the which, when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath and buyeth that field.'

"Aug. 3. Preached at Mr. Cornish's, from Tit. ii., 13.—Saw something of the power of God among the people.

"Aug. 4. Visited a sick man—attempted to pray with him.

"Aug. 5. Sabbath. Preached at Rutland, from 2

Pet. i., 10; 'Wherefore the rather, brethren, give diligence to make your calling and election sure; for if ye do these things ye shall never fall.' Numb. xxiii., 10. 'Who can count the dust of Jacob, and count the fourth part of Israel? Let me die the death of the righteous, and let my last end be like his!'—The people gave remarkable attention.

"Aug. 6. Went to Pawlet.—Preached for Rev. Mr. B——, from Zech. xii., 10; 'And I will pour upon the house of David, and upon the inhabitants of Jerusalem,' &c.—Met with Rev. Mr. Graves, of Rupert, and Messrs. Thomson and Tolman, candidates.—Had much conversation with them.—All seem to be zealous in the cause of the Redeemer.—Heard Mr. Tolman preach from 1 Cor. vii., 29; 'The time is short.'

"Aug. 7. Heard Mr. Thomson preach to a sick woman, from Psal. lv., 5, 6; 'Fearfulness and trembling are come upon me, and horror hath overwhelmed me. And I said, Oh that I had the wings of a dove! for then would I fly away and be at rest.'—Rode to Granville after sermon, in company with Mr. Thomson.—Visited a sick woman—prayed and conversed with her.

"Aug. 8. Preached at Granville for Rev. Mr. Hitchcox.—Rode to Poultney.—Preached from Phil. iii., 13; 'Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth to those things which are before.'

"Aug. 9. Rode to Tinmouth,—preached, at 4 o'clock, from Col. iii., 4; 'When Christ who is our life shall appear, then shall ye also appear with him in glory.'—Visited the Rev. Mr. Osborne, who, on account of division, had stopped preaching.—Lodged with Judge Mattocks of that place.—Had a most agreeable opportunity with him.

"Aug. 10. Took leave of Judge Mattocks.—Rode to Rutland—East Parish,—preached from Gen. xxviii., 12; 'And he dreamed, and behold, a ladder set up on the earth.' &c.—After meeting heard that Mr. A——

S—— of that place received a dangerous wound in his head by a stone accidentally cast. Went to see him—prayed with him—he appeared to be dangerously hurt.

"August 11. Saturday evening. Was very unwell. Some apprehensions of leaving the world.

"Aug. 12. Sabbath. Was much better through divine goodness.—Preached at West Rutland, from Num. xxi., 9; and Zech. viii., 22.—Sabbath evening, rode to Clarendon.—Preached to a crowded auditory, from Matt. xxviii., 5; 'And the angel answered and said unto the women, Fear not ye, for I know that ye seek Jesus that was crucified.'

"Aug. 13. Rode to Dorset.—Preached at one o'clock, from Heb. xiii., 9; 'Be not carried about with divers and strange doctrines.' Same day,—rode to Manchester—preached from Job xxxvi., 18; 'Because there is wrath, beware lest he take thee away with his stroke; then a great ransom cannot deliver thee.'—Lodged with Mr. C——, a good Baptist minister.—Had an agreeable interview with Messrs. B—— and G——.

"Aug. 14. Rode to Shaftsbury.—Preached from Gen. xxviii., 12.

"Aug. 15. Visited Mr. B—— in the morning.—Rode to Bennington—preached at 4 o'clock, from Matt. xxviii., 5.—Visited old Mrs. Robinson—dined with her—a pious woman!—Went to Rev. Mr. Swift's for lodgings.—Met with Rev. Mr. Swift, of Williamstown, and Mr. Marsh, a young candidate."

Thus the journal closes abruptly. Why it was never resumed is not known. Probably Mr. Haynes deliberately weighed the subject, and for reasons satisfactory to his own mind, decided to keep no journal or diary of his own feelings and actions. His extreme delicacy in speaking of himself, together with the unceasing round of labours which pressed upon him, might have been the reasons for such a decision. But

from the sketch here given of his labours and cares for the kingdom of Christ during a few weeks, it is easy to form just conceptions of his whole life. Wherever you see him, whether at home or on a journey, whether among friends or strangers, he was "always abounding in the work of the Lord."

CHAPTER V.

MINISTRY AT RUTLAND, VERMONT.

At this time the State of Vermont was a very important field for ministerial usefulness. There was much to be done. Every thing was in a state of nature; the genial influence of science and religion being scarcely felt. The foundation of literary institutions and religious societies was now to be laid. There was no college in the state, and the only academy was the one at Norwich, near Dartmouth College. There were not more than four or five Congregational ministers on the west side of the Green Mountains. A religious revival of considerable extent, under the preaching of Rev. Jacob Wood and others, had resulted in the formation of a few small churches. But they were, in a peculiar sense, as sheep among wolves, with none to lead or to feed them.

The inhabitants of this state had participated, not only in the dangers, but also in the corrupting influence of the revolutionary war. A systematic and confident infidelity had been introduced, and it widely prevailed.

It boasted of genius, and wealth, and station. Not a few among the leading men in the state were open infidels, and exerted, in many instances, a fatal influence on the rising generation. They extensively circulated Allen's "Oracles of Reason," and other infidel books, which were read with more interest by many than "the lively oracles of God."

Such was the state of religion in Vermont when Mr Haynes first visited this great moral desert. And who is not compelled to see the hand of God in this event! Of all men, he was the one to expose the sophistry and silence the blasphemies of infidelity. His great memory and ready wit enabled him to deal the heaviest blow in controversy. No champion of the gospel in that region was better qualified to confute the specious subtleties of infidels. If they assailed him with argument, his replies were ready and appropriate, and generally with such naked point as to make sophistry ap pear ridiculous. And if they railed and ridiculed, he knew full well how to reply.

In his cast of mind there was great originality. He was keen in repartee; and whoever attacked him rudely or impertinently, had reason to regret that he had not preserved silence.

"On one public day," says a respected correspondent, "I saw Mr. Haynes engaged in conversation with a Mr. B. P., a man who had collected a number of books in support of infidelity, and fancied that he was an able disputant. A large circle of attentive spectators had gathered about them. The infidel asked Mr. Haynes in what he supposed real virtue to consist? I understood Mr. H. to give in answer nearly President Edwards's view of the subject, to which the infidel

readily objected. Mr. Haynes then returned the question, 'What do you think it is?'—'I believe,' he replied, 'that the essence of true virtue is *natural affection.*' He proceeded immediately to expatiate on its importance in promoting the happiness of beings. '*Natural affection virtue?*' (Mr. H. repeated)—'*Natural affection virtue?* Then my old swine is full of virtue. She is so full of it, that, if I attempt to catch one of her pigs, she will tear me in pieces if she can.'"

March 28, 1788, he went to Rutland, having received a call to the pastoral office in the west parish.

Rutland is a pleasant and fertile town, situate on Otter Creek, and is the county seat. The west parish, comprising an intelligent, industrious population, were harmonious in their invitation to him to become their spiritual guide. Being now in the meridian of his days, he brought forth to this people the fruits of a mind enriched with divine science, and imbued with the spirit of his Master. He had a deep sense of the awful responsibilities of the ministry, and was "determined not to know any thing among his people save Jesus Christ and him crucified."

Having, by patient and critical investigation, formed for himself a system of divine truth as he understood the Scriptures, he clearly and fearlessly taught this system to his congregation. Never did he wait to inquire whether a particular doctrine was popular. His only inquiries were, "Is it true? Is it profitable? Is it seasonable?" He seldom if ever preached a merely doctrinal sermon. The essential, humbling doctrines of grace were the seasoning of all his sermons. Often by a happy illustration he would place some great truth in a convincing light only by a few sentences. The

Divine goodness in the eternal decree of election he thus illustrated:—"Does God give a sinner a new heart to-day? All say that he is good for this act. A sinner is plucked as a brand from the burnings, and a precious soul is saved from eternal death. If God formed the design of saving that sinner one day beforehand, he was good during a whole day for such a design. If it was the purpose of God a month or a year beforehand to renew that sinner's heart, he was good for a month or a year for his benevolent purpose. What if God determined from eternity to sanctify that sinner? Then he was eternally good for such a determination. This is God's decree of election; therefore his eternal electing love, instead of proving that he is a hard master, unanswerably proves his eternal, unchangeable goodness."

"Some say it is no matter what men believe. Is it no matter if men are damned?"—2d Thess. ii., 12. Such illustrations were as common almost as his attempt to preach.

He was singularly successful in filling the house of God with attentive and deeply-interested hearers. On Sabbath morning you might see nearly the whole population moving with solemn stillness to the place of worship. Neither the feebleness of age, nor the levity of childhood and youth, nor even the stupidity of inveterate wickedness, prevented attendance in the house of God.

One Sabbath morning, as he was passing by a devout woman of threescore years and ten, who had walked two miles or more on her way to the sanctuary, he thus accosted her after a brief salutation—"Why, Mrs. —— you come constantly to meeting. You are

so aged and infirm, I wonder how you dare to set out on foot."—"O, Mr. Haynes," said the good lady, "I have but few more Sabbaths to enjoy here. I expect every one that I attend will be the last. I take so much comfort that I cannot lose one Sabbath, and that is the reason why I go. And besides, I know that He who gives me strength to set out is able to strengthen me on the way." One of the deacons in his church was never absent from the sacramental lecture except in one instance, and he was free to confess that even one solitary instance was a faulty neglect. He used to say, "I never heard a sermon from my minister without gaining something new."

Mr. Haynes was decided in requiring his own family to attend public worship, and to attend both parts of the day. If any one proposed staying at home one half of the day, he would reply, "If the devil can make one stay away in the forenoon, he is almost sure to detain him in the afternoon."

During the greatest part of his ministry in Rutland, the attachment of his hearers was unanimous and ardent. It was a disappointment to see a stranger in the pulpit. Some emulation existed between the two parishes in the town, in respect to their ministers. Although Mr. Haynes was cordially welcomed by the people in the old parish, both to their families and to the pulpit, yet the young men, by way of pleasantry, would often remind the youth in the West Parish of their *coloured minister!* The latter would strenuously reply:—

"His soul is pure!—all white!
Snow white!"

Mr. Haynes had but few correspondents, and his letters were evidently written in great haste. They

cannot fail, however, to be highly appreciated, as they exhibit, in some instances, great originality; and especially as they manifest the humble, devoted Christian, and the faithful, persevering pastor.

Extracts from his Letters.

LETTER I.

FROM MR. HAYNES TO DEACON ELIHU ATKINS, GRANVILLE, MASS.

Rutland, October 19th, 1795.

* * * We are well; for which we have reason to admire distinguishing goodness. It has been a very dying time, especially among children, the summer past.

My ministerial labours have been almost insupportable. We have but few ministers in this vicinity. I find that my strength begins to fail. I hope I shall be able to finish my course with joy, though infinitely unworthy. I am happy among the people of my charge as to union. I fear we have but little religion. We have lately procured a library in the society, and there is considerable attention to reading. I think sometimes, with pleasing satisfaction mingled with gloom, of the many happy hours I have spent under your roof. Whether they will ever be repeated God only knows, in whose hands are the lives of men. May we meet in a better world!

Yours sincerely, &c.

LETTER II.

FROM MR. HAYNES TO THE PASTOR OF THE FIRST CHURCH IN GRANVILLE.

Rutland, October 1st, 1796.

* * * Experience alone can teach us the great difficulties that attend the gospel ministry. If we are faithful we shall have Divine approbation. With respect to religion in these parts, although the year past

some towns have been remarkably visited with Divine influence, yet it is in general a very stupid time. I think I never knew infidelity more prevalent. As you observe, *Paine* has advocates. I have attended to all his writings on theology, and can find little else but invective and the lowest kind of burlesque. No candid reader will own him as reasoning fairly. We may rest satisfied that the Lord omnipotent reigneth. I find it more and more necessary to *study* divinity, and to obtain clear ideas. I attend more to reasoning on the subjects than formerly. The truth of Divine revelation is called in question. The doctrine of God's electing love is disputed—which tends to enervate [undermine] the foundation of rational religion. We have but few regular ministers among us, but we are happily united. I wish to hear from you every opportunity. Should Providence concur, I expect to be at G—— next winter; but 'tis more than possible that I may exchange worlds before that time. Remember me at the Throne of Grace. My heart wishes you success. The Lord make you faithful.

Yours sincerely, &c.

LETTER III.

TO THE SAME.

Rutland, September 15th, 1797.

* * * It has been a very dying time in this society and the places adjacent. Since last spring we have buried about *fifteen*, chiefly children. . . . . I have mentioned it to the people in public, that perhaps God is correcting us for our neglect of family religion —that we take so little care to instruct our children in religion. I have just returned from a proposed ordination, at Granville, State of New York. The pastor elect was Mr. Nathaniel Hall, of Sutton, who had previously made a journey there, and was to return a week before the time of ordination. The council met, but the candidate did not appear, to our great disappointment, but much more so to the people. Mr. Hall is a

promising character. None are suspicious of iniquity in him about the matter. But it is presumed he is either dead or sick on the road from Boston. We wait to hear the event unfolded. Several likely young preachers have come into this state of late. I hope Providence will open the door for the gospel to spread among us. Infidelity and stupidity are very prevalent Corrupt doctrines are circulated; and Arminianism is not without its votaries. I find a clear understanding of the doctrines of the gospel is very necessary for ministers at this time. We had need to study and pray. We have lately lost a preacher in these parts, the Reverend Mr. Carpenter. He was a man of unexceptionable character. His funeral sermon will soon be published, when (God willing) you shall have a copy sent you. Was disappointed in not visiting you last winter—hope to see you within a few weeks or months. Pray write me every opportunity —let me have some useful ideas. . . . . Remember me at the Throne of Grace—more especially Zion in general.

Yours sincerely, &c.

LETTER IV.

TO THE SAME.

Rutland, Dec. 29, 1799.

Rev. and dear Sir,

Yours by your brother T—— has been received, and it was like good news from a far country. I almost envy the happiness of such ministers, whose lot is cast among a people where God is pleased to pour out his spirit in so plentiful effusions. Yet souls are as precious in one part of the world as in another, and wherever God is calling in souls, it will afford joy to the people of God. Accounts from below, of late, have often refreshed the souls of the pious in these parts. There have been, and still are, instances of awakenings in this state, though they have not been general.

At Mount Holley, a town about sixteen miles from

Rutland, there have been nearly forty who have lately entertained a hope. I have lately been with them to assist in gathering a church, and was abundantly satisfied with their appearance. A few drops have fallen on Pittsford, the town adjoining this. But the general inattention in this state is gloomy. But little inclination to settle the gospel. We have an ordination appointed at Brandon on New-Year's day. Regular candidates have almost forsaken this state. Dissensions about politics have had an unfavourable influence on religion, as they have greatly tended to alienate the affections of the people from each other, at least in many towns in the state. However, I think they have in a measure subsided. The late melancholy news of the death of General Washington seems to shock every heart. I think we may view it a great frown of Providence. May it teach us to cease trusting in man, whose breath is in his nostrils. I have for a long time been very desirous to pay you a visit, but family and ministerial affairs have hitherto prevented: still, I hope to see you before long. The longer I live the greater my work appears. But have great reason to be humble that I see so little fruit of my labour. A number of churches among us have agreed to spend some time every other Thursday in prayer for the outpouring of the spirit. I hope we shall find the Most High a prayer-hearing God. While it is well with you, pray remember us.

Believe me, faithfully yours, &c.

LETTER V.

TO THE SAME.

Rutland, Sept. 22, 1801.

DEAR SIR,

I am scarcely able to express my desire for an interview with you and my old friends at G——. Providence has for a long time prevented. Hope however it will be but a few months before I shall converse with you face to face. For the present, as a substitute, I

wrap myself up in a small piece of paper, and have agreed with Deacon H. to carry me, post free, in his pocket. The main thing you want to hear about is the state of religion among us. Although, for the most part, stupidity reigns triumphant, yet there are hopeful appearances in some places. Deacon H. will tell you the good news from Swanton. There seems to be considerable attention in a great number of towns to the northward. Perhaps God has yet mercy in store for poor Vermont. The missionaries from Conn. have been of singular service. When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him. We have, of late, a little inquiry among some young people about religion. A number sent for me last Sabbath to converse about their soul's concern. Five or six children and youth are crying out, "What shall we do to be saved?" I take a little courage that these few drops may presage a shower. Pray for us that the Lord would carry on his work. We sensibly feel the frowns of Divine providence in removing Dr. Edwards from Union College. The prospects were promising. But the Lord reigns.

It has been a time of mortality for months past in the east parish in Rutland. A young man was thrown from his horse the other evening, and was killed almost instantly.

I am preparing another political discourse for the press, delivered on the 4th of July. I feel an aversion to preach, and especially to print, on the subject, but I find it unavoidable without giving offence.

I thank you for your correspondence. Pray write every opportunity. I hear from you with joy. What is the meaning of Zech., chap. v., 5–11 verses?

Yours, in the fellowship of the gospel, &c.

LETTER VI.

TO THE SAME.

Rutland, Oct. 3, 1802.

Dear Sir,

Finding that the bearer had no letter for me was attended with some disappointment. However, I suppose you did not consider yourself indebted. We love to work for wages, and the sentiment will abide with us till we get to heaven. Mr. B. informs me that 'tis a time of coldness among you. This makes it hard studying and preaching. But, after all, perhaps it will be found at the day of judgment that he is most faithful who, out of right views, *has done* the most to prepare matters for that day. Yet the conversion of souls is pleasing to the benevolent mind, and will be a subordinate object of attention. We have nothing very special. A few individuals are serious. Let us prize even the day of small things. At Castleton there has been considerable attention to religion for months past. About twenty-six have been added to the church. In Ira, about three miles from here, a family is visited of late with the influences of the spirit, who have always neglected meeting and things of a religious nature. 'Tis best God should so work as to make it evident that 'tis *all of him.*

The missionaries have been peculiarly useful among us; and, generally, met with a kind reception. I think that the missionary spirit that has appeared of late is an omen of good.

I have this day finished reading a fourth volume of Mr. Fuller, an ingenious European writer. You have doubtless read his "Letters to the Calvinists,"—"The Gospel its own Witness,"—"The Gospel a Faithful Saying," and the "Backslider." They are admired by the serious; and, I think, are worthy of a place in every minister's library.

I intended to have been at G. the second Sabbath in this month, but sickness I think will prevent. One of

my children, a daughter of fourteen, is very sick. God is correcting us. I have doubts of her ever recovering. I find I deserve chastisements.

I intended to have written more, especially more to the purpose, but weariness of body and mind prevents. 'Tis Sabbath evening—the fatigue of the pulpit and of my distressed family must apologize.

We live at a great distance, but would it be too much boldness for me to suggest, that, should we spend one quarter of an hour every Saturday evening at the Throne of Grace, to intercede for our own souls and the souls of our people, and for Zion in general, we might thereby be peculiarly present in spirit?

Yours sincerely,

LEMUEL HAYNES.

CHAPTER VI.

REVIVALS OF RELIGION.

THROUGH the instrumentality of Whitefield and his fellow-labourers, our own country was blessed with extensive revivals a little before the middle of the last century. Owing to various causes, the fruits were in some measure blasted, and the churches were covered with a cloud of portentous darkness. In many parts of New-England, "religious awakenings," as they were styled, were regarded with a suspicious eye. The special influences of the Spirit were in a great measure withheld, and for half a century the church was enlarged chiefly by gradual additions.

But, near the commencement of the present century, copious showers of Divine grace began to be more fre-

quent. Through the tender mercy of the Lord, these seasons of refreshing continued with increased frequency and power, till now a very large proportion of those who are members of the church seem to have been turned from darkness to light in revivals of religion. Respecting the operations of the Holy Spirit, Mr. Haynes had adopted the same principles as Edwards and Whitefield. His preaching from the commencement of his labours was distinguished for directness and unction, and was calculated to quicken the believer in his course, to rouse the impenitent sinner from his dangerous slumber, and to guide him to the Lamb of God as the only hope of salvation. He entered with all his heart upon the work of promoting revivals of religion. He possessed the talent of so dividing divine truth as to strip the sinner of all his vain pleas, and present vividly to view both his entire dependance and his obligation to obedience. One third of the term of his ministerial life had passed away previous to the commencement of these remarkable religious revivals, which, in this latter age, have been the glory of the American churches. In that period of lukewarmness and declension, he was not without seals of his ministry. From year to year he occasionally met anxious inquirers after salvation, who were aided by his counsels and prayers.

The church in West Rutland, when he was invested with the pastoral care, consisted of forty-two members, most of whom were advanced in life. The first year twenty-six joined by profession, and few additions were made in subsequent years. It was not, however, till the year 1803, that his labours were blessed with what is now regarded as a revival of religion. This was

truly "a year of the right hand of the Most High." It will be remembered by many favoured churches—it will be remembered in other worlds. The Holy Spirit came down like a mighty rushing wind, bearing away all opposition. An account of this work of grace is given in the following letter to the pastor of the first church in Granville :—

Rutland, April 5, 1803.

Dear Sir,

* * * I have never taken up my pen with more satisfaction than now, as I am able to inform you of the prosperity of Zion. Since I have been in this place, for the most part of the time it has been a time of stupidity. Only about thirty have been added to the church for fifteen years. We have kept up prayer-meetings once a week or fortnight during the whole time. The spirits of God's people have been sunk; but very few attended; our harps were hung upon the willows. Matters grew more and more gloomy till some time in November last. I was almost determined in my own mind to ask for a dismission, when it pleased God to arrest the attention of a very thoughtless youth, who on Sabbath evening opened his distress to me. We appointed a conference-meeting that week, and, to our astonishment, the house was crowded, and a great number appeared to be under deep impressions. The work spread from week to week, till it was difficult to find any dwelling-house that would hold the people. In one instance a large house was so crowded that the sleepers gave way and threw the people into the cellar. None received much harm. Not a day nor night in a week but people would crowd to meetings. The great inquiry among the youth and others was, "*What shall we do to be saved?*" Children of eleven and twelve years of age seemed to be more engaged about religion than they were before about their play. The minds of the people in general were attentive. My house has been often thronged with people who desired

to discourse about religion. Professors are alive Never did I behold such a winter as the past. We have been able to reap in the middle of January. I hope the work still continues, and we are astonished at the displays of Divine grace among us. Some of the most open enemies have been bowed to sovereign grace, and brought to sit at the feet of Jesus, and in their right mind. We have, I believe, now but few prayerless families among us in comparison to what there were previous to the awakening. Within about two months we have had above sixty who have made a profession of religion and joined the church; and a great number more will probably soon come forward. [The whole number added to the church was one hundred and three.] Thus it has pleased the Lord to do wonders among us, to the praise of his glorious grace. We ask an interest in your prayers, that those who have named the name of Christ may be enabled to walk worthy of their profession, and that God would continue his work here and through the world. Please write to me by the bearer.

Yours sincerely,

LEMUEL HAYNES.

N. B. At Pittsford, the town adjoining Rutland on the north, not less than one hundred and fifty have lately made profession of religion, and the work still continues.

P. S. Two persons, the one *sixty* and the other above *eighty* years of age, appear to be subjects of converting grace, who live in Rutland.

In 1808 another season of refreshment from the presence of the Lord accompanied his ministrations. As many as *one hundred and nine* were added to the church in one year. The following letter has reference to this precious season of revival.

TO THE SAME.

Rutland, April 2d, 1810.

VERY DEAR SIR,

I arise this morning before light to converse with you through the medium of my pen. Why our correspondence has been so long interrupted is almost unaccountable. I find so many domestic and ministerial avocations that I can scarcely find time to write to a friend. This causes me to look on your negligence with a favourable eye. I am sorry I cannot entertain you with a more favourable account of the state of religion in Rutland. We are some of us crying out, "O that it was with us as in months past!" And yet I fear there is but little sincerity in all this, for why are we not up and doing? I think I informed you of what the Lord did here the year past. It was truly a refreshing season. It astonished beholders. I could visit houses and see poor distressed creatures, with their book in their hands, crying out, "What shall I do to be saved?" Blessed be God, we still see the effects of it. I hope far the greater part of families are those who call upon God. But we are sunk into a deep sleep. Political distraction, I believe, has extinguished the flame.

But God is doing wonders around us. At Middlebury the work of God has been astonishing, especially among the students in college. At Shoreham, Orwell, Cornwall, and Whiting, it has exceeded all description. Hundreds have, we hope, bowed to the sceptre of Immanuel. A school at Orwell the other day was so impressed with a sense of their danger as wholly to prevent their preceptor from regularly proceeding amid the sighs and cries of his pupils. The minister was sent for. It astonished the master of the school, who was obliged, though contrary to his inclination, to cry out or to acknowledge that it was the power and hand of God. I hear that twenty-seven of those little creatures have hopefully come to Jesus. O! my dear brother, how comforting the thought, that although we

must soon die, God will have instruments to build up his precious cause in the world.

In a letter Mrs. B. wrote to her daughter, she suggests that some drops have distilled among your people of late. Pray don't despise the day of small things. Thank God and take courage. I had an inclination to visit G—— the winter past. I long to see you once more in the flesh, but was unexpectedly called to attend an ordination, where many of our church have removed, one hundred and fifty miles to the northward. I travelled about a hundred miles on the lake, which has proved a watery grave to many this season, but God preserved us.

Is it not in your power to wrest as much as five or six minutes at least from more important business to write me a few lines? It would afford me peculiar satisfaction.

My family have been exercised with sickness—some of them have been brought near the grave. Mrs. H is very much unwell, but we all live.

Between you and me, may I not mention without ostentation that three of my wicked children, I hope, love God. Oh! help me to praise the Lord! I conclude I am selfish—forgive my impertinence—I ask you to pray for Rutland—for Zion in general—and for one of the least of all God's mercies. Remember me to your dear family—to good Mr. Baker and family.

Believe me, dear sir, faithfully yours,

LEMUEL HAYNES.

Mr. Haynes was a most successful and acceptable labourer in religious revivals within his own charge and in the surrounding region. Several churches sought and obtained his labours when practicable. He was much in revivals, and few pastors, it is believed, will have a crown of more gracious seals in heaven than Lemuel Haynes.

In these sacred seasons his private conversations as

well as his public discourses were singularly felicitous and effective. The instructions which he gave to the diffident, the anxious, or the lingering inquirer, will long be remembered, not merely on account of their success, but as illustrations of the condition of the human heart, and of a happy method of assailing this citadel of hostility to God. Of these the following is related by a worthy correspondent.

"Mr. Haynes was once at my house in B—— at the time of a revival of religion. He had inquired with deep interest of the progress of the work, and expressed his fervent prayer for its prosperity, when a young lady called, whom I waited on in an adjoining room. She was deeply convicted of sin, but saw no light in the gospel plan of salvation. She felt her need, but not her obligation, and was waiting for God to convert her by a miracle. I conversed and prayed with her, but no light arose to her mind. I then informed her that Father Haynes was in the house, and that, if she had any desire to receive instruction from the voice of age and experience in the Christian life, I would invite him in. She readily assented; and, after I had informed him of the state of her mind, he commenced the interview as follows:—

"*Question.* 'Young woman! do you expect to go home to-night?'

"*Answer.* 'Yes, sir.'

"*Question.* 'How do you expect to get there?'

"*Answer.* 'I expect to walk.'

"*Question.* 'How will you walk?'

"The young lady was embarrassed, and made no reply. 'Well,' said Mr. H., 'I can tell you how you'll walk. You'll put one foot before t'other—that's the

way you'll get home, if the Lord pleases. And that's the way to get to heaven—you must put one foot before t'other, and the Lord will take care of you. It is He who is calling you by his spirit—and he calls you not to wait for him to carry you, but to follow him;—and then you have his promise that he will guide you by his counsels. But he will not carry you to heaven without your own walking, any more than he will carry you home to-night while you sit still here. You must put one foot before the other, and set out.'"

By this singular introduction he arrested the attention of the young lady to the very point of her difficulty. He then urged upon her with warmth and simplicity her obligation to immediate submission and unreserved obedience in faith and love. His words were attended with the power of the Holy Ghost; and that night, as the young lady walked towards her home, every step, as she put one foot before the other, was an admonition, in the light of the instruction she had just received, to commit her ways unto the Lord. She soon gave evidence of hopeful conversion—and adorned the doctrines of the gospel by her subsequent life—holding in the most grateful remembrance the instrumentality of Father Haynes in bringing her from darkness to light.

CHAPTER VII.

CONTROVERSY WITH HOSEA BALLOU.

In the year 1805 Mr. Haynes published his celebrated sermon, from the text, "*Ye shall not surely die*," in answer to Hosea Ballou, a distinguished preacher of the doctrine of universal salvation. This discourse has been printed and reprinted, both in America and in Great Britain, till no one pretends to give any account of the number of editions. It is stated by those that heard it, that, in the publication, not a few of the happiest illustrations are omitted. The circumstances in which it was preached are thus detailed in an extract of a letter from a respected correspondent, A. G. Dana, M. D.:—

"Pittsford (Vt.), July 13th, 1835.

"REV. AND DEAR SIR,

* * * "Several years since Mr. Haynes passed the Sabbath and preached where I then resided; and having tarried at my house during his stay, I took the opportunity to inquire of him as to the circumstances of his meeting with Mr. Ballou on the abovementioned occasion, when he related the following facts:—He had, on the preceding Sabbath, made an appointment to preach a lecture in a remote part of the parish, the same day in which Mr. Ballou preached in his pulpit. I think he informed me that he knew nothing of the appointment of Mr. Ballou till the day arrived. On the morning of the day some of his friends called on him and expressed their regret that his lecture was on that day, as Mr. Ballou was to preach there; and that,

on his arrival the preceding evening, and learning that Mr. Haynes was to be absent, he had remarked, that 'the orthodox gentry generally *scud*' when he went into a place to preach. His brethren unanimously advised him to forego his own appointment, and go and hear Mr. Ballou. During the conversation, the man at whose house his own lecture was to be delivered happening to call, united with his friends in the same opinion. Accordingly Mr. Haynes came to the conclusion to attend the preaching of the universalist. On arriving at the meeting-house he was introduced to Mr. Ballou, who immediately invited him to take a part in the exercises, which he modestly declined, saying that he came merely as a hearer. But, on Mr. Ballou's repeating the request, adding that he thought it peculiarly proper that he should take some part in the exercises, as he was to occupy his pulpit, Mr. Haynes remarked that he might perhaps be willing to make some remarks after he had closed. Accordingly, Mr. Ballou, after concluding his discourse, turned to Mr. Haynes and said, 'There is opportunity for remarks, if you are disposed to make any;' when he arose and delivered the discourse in question.

"It is obvious from these facts, as well as from the discourse itself, that the subject was chosen, and the plan and arrangement of the discourse formed, while listening to Mr. Ballou; who, with all his . . . . . 'note of preparation,' was so signally and triumphantly overthrown.

"I am, sir, very respectfully, your ob't serv't,

"A. G. DANA.

"Rev. Dr. COOLEY."

Universal Salvation a very Ancient Doctrine, with some Account of the Life and Character of its Author: a Sermon delivered at Rutland, West Parish, Vermont, in the year 1805, *by* LEMUEL HAYNES, A. M. Seventh Edition. New York: printed for Cornelius Davis. 1810.

[From the Panoplist.]

The following are some of the excellences of this sermon:—

1. The text is very aptly chosen.
2. It is a very impressive and convincing sermon. What could more strongly prove the falsehood of Universalism than to show from Scripture that the devil was its author and first preacher?
3. The satire which runs through the sermon is founded on truth and justice, and managed with Christian sobriety.
4. The sermon displays much originality.
5. It is a very popular sermon. Of this there is sufficient proof in the six editions of it which have been printed within two years.
6. It is a very useful sermon, especially to those who want leisure, ability, or patience to follow with advantage a long chain of reasoning.

PREFACE.

THERE is no greater folly than for men to express anger and resentment because their religious sentiments are attacked. If their characters are impeached by their own creed, they only are to blame. All that the antagonists can say cannot make falsehood truth nor truth falsehood.

The following discourse was delivered at Rutland, in June, 1805, immediately after hearing Mr. BALLOU, a Universal preacher, zealously exhibit his sentiments. The author had been repeatedly solicited to hear and dispute with the above preacher; and had been charged with dishonesty and cowardice for refusing. He felt

that some kind of testimony, in opposition to what he calls error, ought to be made; and has been urged to let the same appear in print. But whether, on the whole, it is for the interest of truth, is left to the judgment of the candid.

Rutland, Dec. 30, 1805.

A SERMON, &c.

GENESIS iii., 4:—"*And the serpent said unto the woman, Ye shall not surely die.*"

The Holy Scriptures are a peculiar fund of instruction. They inform us of the origin of creation; of the primitive state of man; of his fall, or apostacy from God. It appears that he was placed in the garden of Eden, with full liberty to regale himself with all the delicious fruits that were to be found except what grew on one tree—if he ate of that he should surely die, was the declaration of the Most High.

Happy were the human pair amid this delightful paradise, until a certain preacher, in his journey, came that way, and disturbed their peace and tranquillity by endeavouring to reverse the prohibition of the Almighty, as in our text—"Ye shall not surely die."

> "She pluck'd, she ate;
> Earth felt the wound: nature from her seat,
> Sighing through all her works, gave signs of wo,
> That all was lost."—MILTON.

We may attend,

To the *character* of the preacher—to the *doctrine* inculcated—to the *hearer* addressed—to the *medium* or *instrument* of the preaching.

I. As to the preacher, I would observe, he has many names given him in the sacred writings, the most common is the *Devil.* That it was he that disturbed the felicity of our first parents, is evident from 2 Cor. xi., 3, and many other passages of Scripture. He was once an

angel of light, and knew better than to preach such doctrine; he did violence to his own reason.

But, to be a little more particular, let it be observed,

1. He is an *old* preacher. He lived about one thousand seven hundred years before Abraham—above two thousand four hundred and thirty years before Moses—four thousand and four years before Christ. It is now five thousand eight hundred and nine years since he commenced preaching. By this time he must have acquired great skill in the art.

2. He is a very *cunning*, artful preacher. When Elymas, the sorcerer, came to turn away people from the faith, he is said to be *full of all subtlety, and a child of the devil*—not only because he was an enemy of all righteousness, but on account of his carnal cunning and craftiness.

3. He is a very *laborious*, unwearied preacher. He has been in the ministry almost six thousand years, and yet his zeal is not in the least abated. The apostle Peter compares him to a roaring lion, *walking* about, seeking whom he may devour. When God inquired of this persevering preacher, Job ii., 2, "From whence camest thou?" he "answered the Lord, and said From *going to and fro* in the earth, and from *walking up and down in it*." He is far from being circumscribed within the narrow limits of parish, state, or continental lines; but his haunt and travel is very large and extensive.

4. He is a *heterogeneous* preacher, if I may so express myself. He makes use of a Bible when he holds forth, as in his sermon to our Saviour, Matt. iv., 6. He mixes truth with error, in order to make it go well, or to carry his point.

5. He is a very *presumptuous* preacher. Notwithstanding God had declared in the most plain and positive terms, "Thou shalt surely die"—or, "In dying thou shalt die"—yet this audacious wretch had the impudence to confront omnipotence, and say, "Ye shall not surely die!"

6. He is a very *successful* preacher. He draws a

great number after him. No preacher can command hearers like him. He was successful with our first parents—with the old world. Noah once preached to those spirits that are now in the prison of hell, and told them from God that they should surely die; but this preacher came along, and declared the contrary—"Ye shall not surely die." The greater part, it seems, believed him, and went to destruction. So it was with Sodom and Gomorrah—Lot preached to them; the substance of which was, "Up, get ye out of this place; for the Lord will *destroy* this city."—Gen. xix., 14. But this old declaimer told them, No danger! no danger! "Ye shall not surely die." To which they generally gave heed; and Lot seemed to them as one who *mocked*—they believed the Universal preacher, and were consumed—agreeably to the declaration of the apostle Jude, "Sodom and Gomorrah, and the cities about them, suffering the vengeance of eternal fire."

II. Let us attend to the doctrine inculcated by this preacher, "Ye shall not surely die." Bold assertion! without a single argument to support it. The death contained in the threatening was doubtless *eternal* death,—as nothing but this would express God's feelings towards sin, or render an infinite atonement necessary. To suppose it to be spiritual death is to blend crime and punishment together. To suppose temporal death to be the curse of the law, then believers are not delivered from it, according to Galatians iii., 13. What Satan meant to preach was, that there is no hell; and that the wages of sin is not death, but eternal life.

III. We shall now take notice of the hearer addressed by the preacher. This we have in the text—"And the serpent said unto the WOMAN, Ye shall not surely die." That Eve had not so much experience as Adam is evident; and so not equally able to withstand temptation. This doubtless was a reason why the tempter chose her, with whom he might hope to be successful. Doubtless he took a time when she was separated from her husband.

That this preacher has had the greatest success in

the dark and ignorant parts of the earth, is evident; his kingdom is a kingdom of darkness. He is a great enemy to light. St. Paul gives us some account of him in his day—2 Tim. iii., 6. "For of this sort are they which creep into houses, and lead captive *silly* women, laden with sins, led away with divers lusts." The same apostle observes, Rom. xvi., 17, 18, "Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned, and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the *simple*."

IV. The instrument or medium made use of by the preacher will now be considered. This we have in the text—"And the SERPENT said unto the woman, Ye shall not surely die." But how came the devil to preach through the serpent?

1. To save his own character, and the better to carry his point. Had the devil come to our first parents personally and unmasked, they would have more easily seen the deception. The reality of a future punishment is at times so clearly impressed on the human mind, that even Satan is constrained to own that there is a hell, although at other times he denies it. He does not wish to have it known that he is a liar; therefore he conceals himself, that he can the better accomplish his designs and save his own character.

2. The devil is an enemy to all good, to all happiness and excellence. He is opposed to the felicity of the brutes. He took delight in tormenting the swine. The serpent, before he set up preaching universal salvation, was a cunning, beautiful, and happy creature; but now his glory is departed. "And the Lord said unto the serpent, Because thou hast done this thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life." There is therefore a kind of duplicate cunning in the matter—Satan gets the preacher and hearers also.

"And is not this triumphant treachery,
And more than simple conquest in the foe!"—YOUNG.

3. Another reason why Satan employs instruments in his service is, because his empire is large, and he cannot be everywhere himself.

4. He has a large number at his command that love and approve of his work, delight in building up his kingdom, and stand ready to go at his call.

INFERENCES.

1. The devil is not dead, but still lives, and is able to preach as well as ever, "Ye shall not surely die."

2. Universal salvation is no new-fangled scheme, but can boast of great antiquity.

3. See a reason why it ought to be rejected, because it is an ancient devilish doctrine.

4. See one reason why it is that Satan is such a mortal enemy to the Bible, and to all who preach the gospel, because of that injunction, Mark xvi., 15, 16—"And he said unto them, Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be *damned*."

5. See whence it was that Satan exerted himself so much to convince our first parents that there was no hell, because the denunciation of the Almighty was true, and he was afraid that Adam and Eve would continue in the belief of it. Was there no truth in future punishment, or was it only a temporary evil, Satan would not be so busy in trying to convince men that there is none. It is his nature and element to lie. "When he speaketh a lie he speaketh of his own, for he is a liar, and the father of it."—John viii., 44.

6. We infer that ministers should not be proud of their preaching. If they preach the true gospel, they only in substance repeat Christ's sermons. If they preach "Ye shall not surely die," they only make use of the devil's old notes that he delivered almost six thousand years ago.

7. It is probable that the doctrine of universal salva-

tion will still prevail, since this preacher is yet alive, and not in the least superannuated; and every effort against him only enrages him more and more, and excites him to new inventions and exertions to build up his cause.

To close the subject. As the author of the foregoing discourse has confined himself wholly to the character of Satan, he trusts no one will feel himself personally injured by this short sermon. But should any imbibe a degree of friendship for this aged divine, and think that I have not treated this universal preacher with that respect and veneration that he justly deserves, let them be so kind as to point it out, and I will most cheerfully retract; for it has ever been a maxim with me, "*Render unto all their dues.*"

The following lines, taken from the THEOLOGICAL MAGAZINE, were repeated after the delivery of the preceding discourse :—

A late writer in favour of Universal Salvation having closed his piece with these last lines of Pope's MESSIAH,

"The seas shall waste, the skies in smoke decay,
Rocks fall to dust, and mountains melt away;
But fixed his word, his saving power remains,
Thy realm for ever lasts, thy own Messiah reigns :"

his antagonist made the following addition to them :—

UNIVERSALISM INDEED.

"When seas shall waste, and skies in smoke decay,
Rocks fall to dust, and mountains melt away;
In adamantine chains shall death be bound,
And hell's grim tyrant feel the eternal wound."
But all his children reach fair Eden's shore,
Not e'er to see their father Satan more.
The tottering drunkards shall to glory reel,
And common strumpets endless pleasure feel.
Bless'd are the haughty who despise the poor,
For they're entitled to the heavenly store.
Bless'd all who laugh and scoff at truth divine,
For bold revilers endless comfort find.

Bless'd are the clam'rous and contentious crew,
To them eternal rest and peace are due.
Bless'd all who hunger and who thirst to find
A chance to plunder and to cheat mankind:
Such die in peace—for God to them has given
To be unjust on earth, and go to heaven.
Bless'd is the wretch whose bowels never move
With generous pity or with tender love;
He shall find mercy from the God above.
Bless'd all who seek to wrangle and to fight—
Such mount from seas of blood to worlds of light.
Go riot, drink, and ev'ry ill pursue,
For joys eternal are reserved for you.
Fear not to sin till death shall close your eyes,
Live as you please, yours is th' immortal prize.
Old Serpent, hail! thou mad'st a just reply
To mother Eve, "Ye shall not surely die!"
But, reader, stop! and in God's holy fear,
With sacred truth these tenets first compare;
Our Saviour's sermon on the mount peruse—
Read with attention, and the bane refuse!

A Letter to the Reverend Hosea Ballou, being a reply to his Epistle to the author; or, his attempt to vindicate the Old Universal Preacher. By LEMUEL HAYNES, *Pastor of a Church in Rutland* (*Vt.*). Rutland: printed by William Fay, 1807.

REV. SIR,

You may perhaps think it strange that I have so long neglected answering your epistle, and that my inattention is a mark of disrespect. It is not more than two or three weeks since I have had time to give it only a cursory reading. Should you think that there are things in these remarks inconsistent with Christian sobriety, you will turn to Prov. xxvi., 5, which passage has had peculiar influence, and repeatedly dictated the following strictures.

In your first page you charge me with calling the master of your house Beelzebub, together with his household. I have examined the sermon, and find no such title applied to him or to his household. So that I plead *not guilty*.

You tell us that the design of your epistle is to inform me and the public how you viewed my conduct at the time I delivered the sermon, about which you seem to be so much agitated. You say, "It was the most unchristian-like behaviour I ever saw in one who professed to preach Christ and his salvation; and that some of my own parish and others have said the same." Possibly you might think so, and some others might think so—and myself and many others think very different, and what of all that? there is nothing proved; it comes to this,—you and I, and other people, will think just as we please. However, should the matter terminate according to the decision of my own parish, as you call them, you may be very jealous that it would not be agreeable to your wishes. But what kind of advantage it would be to the public to have us inform them what we think of each other, I cannot conceive; I have real doubts, should we bring it all out to view, whether we or others would derive much advantage by the exhibition.

You go on to tell us that the sermon you delivered at that time was a lovely thing; or, "like its subject, *love*;" to prove it, you have directed us to your text; that it was 1 John iv., 10, 11. If preachers were to determine the merit and worth of their own discourses, perhaps we should have but few bad sermons. Quoting your text would have proved the point, if it was always certain that if a man has a lovely text he has a lovely sermon; there are exceptions to this rule. Many of your hearers had a very different idea of your performance than what you represent in your epistle.

You proceed, further, to extol the discourse—that there was nothing "*corrosive* against any name or denomination of professors." Let me here observe that, had you treated my name or the names of any denomination of men with contempt, and let another name alone, you would never have heard from me; but, sir, let me tell you that there is a name which is *above every other name;* this is a name in comparison of

which your name and my name are of little worth. If I am not mistaken, this name was treated by you with utmost contempt, as well as all such as have a real veneration for it. By this time, I believe, you have my ideas of your sermon and of your conduct, and it may be our ends are equally answered.

You call my discourse "fraught with *low cunning*." Sir, when you will show the difference between *low* cunning and *high* cunning, perhaps I shall be able to determine to which of these cunnings your answer to such a piece belongs. You express great astonish ment, and seem to be filled with two great wonders—the one is, that I should ever deliver such a discourse, and that it should ever come to you through the medium of the press; this is a *second* astonishment, and that it should be done *deliberately*. Sir, the piece has gone through several editions—some of them through my approbation,—which may lead you on to a third, fourth, fifth, or sixth wonder. I hope you will never be led to "*wonder and perish*."

You observe, "Every person of discernment must see that your design was personal." But how came they to find out my design, or who was intended? It could be only by comparing the doctrine of the old preacher with others. If men of *discernment* could see a likeness between that and yours, I can see no ground of complaint; unless it be that there are persons of *discer..ment* in the world who are able to judge right. Had you found any thing said about the character and preaching of that old declaimer contrary to truth, you ought to have pointed it out; or, if there is no similarity between his sermon and yours, you should have showed it, and then persons of *discernment* would have been undeceived.

You tell us, page 3, that your moral character is good. Sir, as you know more about it than anybody else—and are under peculiar advantages to recommend it,—being destitute of prejudice and prepossession, I have no disposition to call your assertion in question

You cannot help repeating that my conduct is *un*

friendly, injudicious, unchristian-like,—inconsistent with *meekness, piety, good works*—with *solemn ordination*—with *feeding the lambs of Christ—injurious to the cause of Christ*—and *wounding to the feelings of all the friends of truth.* Sir, men have very different views about the *cause of God, piety, good works*—the *friends of truth—feeding the lambs of Christ,* &c. I have my doubts whether such a group of hard censorious expressions, just now adverted to, is perfectly consistent with pure benevolence or attachment to the cause of God—with *meekness,* with *solemn injunction,* &c. I would observe, "every person of discernment" will see that your intention was to prejudice the minds of your readers, to prepare them for your remarks, in pertinency with your object. You immediately add, "I will now begin my reply."

I have no doubt at all but the discourse you complain of, and my conduct at the time of delivery, tended to injure what some may call the *cause of God,* to *cut* or *wound* the *feelings* of some, and did not afford such *food* as many are hungering after. I can see no injury done to the cause of God in giving the devil his due, or in calling him a universal preacher, if he was one. Or how any person's "*feelings*" need be "*wounded,*" unless they approve the doctrine, or can make it appear that he has repented and given up the sentiments.

You proceed to correct a very capital error that myself and many others have made; we have "really mistaken the character of the devil for that of the Almighty." Wretched mistake! oh, fatal delusion! that Satan should have the services of the church for so many ages—that so many should suffer and die to his glory, trusting to him to support them in death, and all their hope beyond the grave! How thankful should we be for so remarkable a light, to illuminate our dark world, and correct the fatal delusion! Generations passed away will lament the tardy rising of this cheering star, while posterity, yet unborn, will hail its exhilarating beams!

We will now attend to your "easy argument."

"If universal salvation from all sin and misery be a natural production of an evil principle, the natural production of a contrary principle would be universal damnation in sin and misery; but if salvation from sin be the work of God, it ought not to be ascribed to the devil because it is done universally."

Sir, did the devil mean in the declaration, "Ye shall not surely die," to produce universal holiness or happiness? or has the effect actually took place? You think the saying could not come from the devil, because there is evil in all his operations, and so could not produce good. True—yet he could promise good; but let men and devils preach universal salvation from all sin and misery in their way to eternity, it never will produce the effect, nor will they give the least evidence that this is their design. Satan meant to lie to our first parents, and encourage sin and misery, which is the natural tendency of his doctrine.

To suppose Satan or any other being aims at universal holiness and happiness by encouraging men in sin or disobedience, is highly preposterous. You say, "A contrary principle would be universal damnation in sin and misery." If there be any meaning in your assertion, it is this—that for God to give law to his creatures, and to threaten them with death in case of disobedience, tends to produce "universal damnation in sin and misery." We have mistaken the character of the devil for that of the Almighty. *The soul that sinneth it shall die. The wages of sin is death.* This is the language of Satan, and exhibits his character: *Thou shalt not surely die. You shall have peace, though you walk in the imagination of your own heart.* This, according to your statement, is the language of the Almighty. Thus you have corrected a very capital mistake that myself and *many since the Christian apostacy* have heedlessly run into. Not only will students in theology derive peculiar advantage by your improvement, but legislators will feel themselves much interested in the discovery: it will save them from annex-

ing penalties or sanctions to laws, as they tend to encourage *universal damnation in sin and misery.*

You pretend to be at loss how to understand or apply this expression in the preface to my sermon, viz.—"There is no greater folly than for a man to express anger and resentment because his religious sentiments are attacked." Sir, I have no doubt but you perfectly understand me, yet I much scruple whether you have made the application as you ought; had it been the case, it would greatly have altered the complexion of your epistle. So long as you can remember that uncommon and imperious resentment that marred your conduct on hearing my sermon about the old preacher, you will never hesitate about the matter to which the above remark has a more particular reference.

You go on to exculpate yourself from boasting that I was a coward, and dare not dispute with you: but why should you plead not guilty before you was charged with it? I scruple whether your argument to exonerate yourself is much to the purpose. You say you never saw me before; but is there no way that a man may use menacing language about another without seeing him? If you will call on me, I will endeavour to produce documents of a challenge from you since our meeting, though we have had no personal interview.

Please to examine also the eighth page of your epistle. I will pay only a moment's attention to the method you take to prove me to be a man dishonest, and destitute of rectitude, or paying too much regard to slander. Your words are, "If it were some of your own parish who thus charged you with dishonesty, it must have been some one who knew your want of rectitude, or by whom you certainly ought not to have consented to be influenced." Sir, I think you have corrected as great a mistake among logicians as among divines. This is your reasoning—If a man charge another with dishonesty, it is either true, or, if not, he ought not to take notice of it or deny it; but if it is a matter of fact, then he may be influenced by it, and contradict it. This sentiment is a good comment on

your epistle. Should I here add, "that through grace I have been able to support a good moral character, to the acceptance of my numerous friends," I fear it might excite a degree of jealousy in your mind that I had too soon become an egotist.

You go on, and attempt a vindication of the character of the old universal preacher, by observing that he spoke right according to orthodox divinity. You say, "Will you contend that man died an eternal death in the day of transgression? If he did, he certainly has not been alive since; no, nor will he ever be again. If you say he did not die an eternal death in the day of transgression, you make out what the serpent said to the woman was true. Can any mortal be so blind as not to see?" &c. Sir, I am one of those blind mortals that firmly believe that the threatening to our first parents was eternal death, and that the audacious wretch told a horrible lie! You say, if I contend that man died an eternal death in the day of transgression, he has not been alive since, nor ever will be. Sir, it is true; you reason well. If eternity contains just twenty-four hours, and no more, then nothing has been alive since, nor ever will be. No one ever supposed that the whole threatening of the law was fully executed in the moment or day of man's fall, or ever will be to its full extent on the wicked. The idea is, in dying he should die, or be liable to, an eternal death.* Eternally dying does not suppose an extinction of being any more than eternally living. It is certain that man did not actually die a temporal death completely in the day of transgression. As to spiritual death, we should meet with the same difficulty as in eternal death. This death

* We are not to suppose that God meant to tell our first parents that they should die an eternal death in one day, or that a space of time that had an end was endless. This was not what the serpent meant to deny. To suppose that, in order to have the threatening true, the wicked must suffer until eternity has an end, is impossible; and it would be as far from truth in any period of eternity in this sense, as their not dying an eternal death in the first day of his apostacy. The idea is, that they should be exposed to and deserve an endless duration of penal evil, which in some degree began in the day of transgression. This is what the devil meant to deny.

consists in sin; but our first parents nor men in general have not all their evil exercises in one hour, day, or year; so that it could not be said that this death was executed fully in the day of disobedience. We see, then, that the declaration of Satan was as true, should we consider the threatening in the law temporal or spiritual, as eternal death, since the threatening was inflicted only in a partial manner. If temporal death was the thing threatened in the law, I again observe that believers are not delivered from the curse of the law, agreeable to Gal. iii., 13. You pretend to argue against my proposition, and conclude by saying, "Go which way you will, sir, you are snared and taken in your own craftiness." I own myself to be snared in your intricate reasoning. If any mortal can see the least sense or pertinency in your observations, doubtless they may profit by it; but I confess I cannot.

The difference between universalists and others is not whether all will be saved or all be damned, which you seem to take for granted in your remarks. Eternal death is the true demerit of sin; and for God to threaten any thing more or less than the crime deserves is inconsistent with moral rectitude. If the threatening to our first parents was spiritual and not eternal death, this would suppose God to encourage men to commit one sin to punish another. The whole of spiritual death consists in sin; and when God threatens this as a punishment for the first sin, it must suppose an antecedent crime to precede the first act of rebellion; but this was holiness. To conclude that the second, third, or fourth act of transgression was to testify against foregoing acts of wickedness, or spiritual death, would be for God to bear testimony against one threatening of his law by another threatening of the law. Is this the common idea of sanction to law, to threaten the murderer or the thief with further indulgences in such crimes?

In Gal. iii., 13, it is said, "Christ hath redeemed us from the curse of the law, being *made a curse for us;* for it is written, Cursed is every one that hangeth on a

tree." The idea doubtless is, that he in some sense bore the curse of the law, in the room of all that believe. Christ did not die a spiritual death—that would have made him a sinner; but he was *hanged on a tree*, endured pain and distress. We are told, Rom. vi., 23, that "the wages of sin is death." Death is there the sanction or penalty of the law: if it is spiritual death that is there meant, the reading would be, the wages of sin is sin. Sir, you seem to make a distinction between sin and moral death, page 8th. Your words are, "Sir, I profess to believe and preach universal salvation from all *sin* and *moral death*." I am not able to discern the difference between *sin* and *moral death*, unless the two different words constitute it. You thank God that his "gift through Jesus Christ our Lord is even to those to whom sin has *proved* death." I conclude you mean moral death. Sir, you have made ample provision for those who have sinned, and it has *proved* sin; but those who have sinned, and it did not *prove* sin, you have left without relief.

You suggest, page 3d, that it is a good principle that holds up universal salvation from all sin and misery. You profess to preach universal deliverance from all *misery*. But men cannot be the subjects of universal deliverance from misery unless they are exposed to it; and they cannot be liable to it unless they are sinners; and they cannot be sinners unless they violate a law. If you preach deliverance from *misery*, it supposes that men are subject to it by the sanction of a law, in consequence of their sin. "In the day thou eatest thereof thou shalt surely die," was the declaration of God to our first parents. The meaning is, that they were now *exposed* to eternal misery, or penal evil, that began to take place; or that they were under the curse of the law—that was the second death. "St. Paul says, that when the commandment or law came, sin revived, and I died. That is, he found himself dead; he found himself under the curse of the law, according to the original threatening." We are not to suppose that the whole threatening of the law was executed on our first

parents, or on any other transgressor, in one day, or ever can be. There would then be the same objection against man's dying an eternal death, or against the threatening of the law being completely executed in any period of eternity, as there is in its not being fully accomplished in the very day of transgression.* The threatening would admit of a substitute in perfect consistency with divine veracity. When sentence is passed against a criminal that he must surely die, yet, if there can be a way found out that will equally secure the dignity of the commonwealth without his death, all will justify the legislator in pardoning the offender; yet it was proper to say, that in the day of his trial, according to the sanctions of the law, or verdict of the court, he was a dead man. It was the design of God, in threatening our first parents, to secure the honour and dignity of his character and government; and if this can be done as well or better by accepting a substitute, who dare call his truth or veracity in question? We are informed by the sacred pages that this is the case—that, through the Mediator, God can now be just to himself and the universe, and yet justify him that *believeth* in Jesus, Rom. iii., 26. But such as continue in unbelief and do not embrace the Mediator, remain in a state of condemnation, and must feel the wages of sin, that is, eternal death.

In page 6th you observe, "In order for you to be duly prepared to make these assertions" (viz., how God feels towards sin), "you ought at least to possess a complete knowledge of the whole nature of sin, cause

* "The threatening expresses two things, viz., the *certainty* of the punishment, as infallibly connected with transgression; and that the penalty should follow on *one* or the first act of rebellion. We find much the same language to express one or both these; and not that the threatening should be immediately '*fully*' executed on the day the crime was committed. Ezek. xxxiii., 12, 13. See also 1 Kings ii., 37. 'For it shall be that *on the day* that thou goest out, and passest over the brook Kidron, thou shalt know for certain that thou shalt surely die.' This does not mean that he should die on the same day in which he should pass over Kidron; but that he should certainly be put to death for the offence without a further trial." —*Dr. Hopkins's System*, vol. i., p. 307. Those who wish to see the subject largely and clearly illustrated, are desired to consult the Dr. on the point.

and consequences, and all the feelings of God towards it, and also the fulness of his wisdom and knowledge, or you could not with any propriety have limited the Holy One of Israel to that single point." Sir, can we never know that God hates sin, without comprehending all sin, in its *nature* and *consequences*, and the *fulness* and *wisdom* of Deity? If a man must have so much knowledge to know whether God hates sin, I would ask, in my turn, how much must one have to deny it? It seems that by some means you have obtained so much information as to know that God has not an infinite dissatisfaction or hatred towards sin. I would reply, that God must have an *infinite* hatred towards it, or a *finite* hatred, or no hatred at all. If God has only a *finite* hatred towards sin, then he is a finite being:—then why are you puzzled to know how I came to judge of the feelings of the Holy One of Israel? Cannot one finite being judge of the feelings of another finite being? If God has no hatred towards sin, why that compassionate exclamation, page 10, "O, may God forgive you this folly, and lay not this *sin* to your charge?"

You admire at my retentive memory in attempting to tell what Satan meant to preach almost six thousand years ago. "Either I must exist in some sort of animal in the days of Adam, and been conversant with the serpent, or do it by *transmigration* or *conjuration*." Sir, did you find out what the serpent did not preach in this way? Is there no other way to obtain ideas? How shall we understand your epistle?—we were not with you when you wrote it. Must we understand it by transmigration and conjuration? Was it from these sources that it derived so many new and valuable ideas?

You ask, page 8, "Did you, sir, ever meet with the idea in any of the universalian authors, that the wages of sin is eternal life?" Yes, sir, I think I have, in the first universalian author or preacher. His words are, "Ye shall not surely die. In the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." Now what can be more ex-

press ?—they should have their eyes open, and know good and evil : this surely supposes life ; dead people do not have their eyes open, &c.

But you will have it that I mean you, and mean to stigmatize you and others. But, sir,—don't be offended —how came you to discern that you was intended ?—was it done by transmigration or conjuration ?

> "To transmigrate cannot be right,
> Since 'tis so great an evil ;
> And he that conjures out of sight
> Must conjure with the devil."

In seeing you insist so much that I mean you, and not the old preacher, brought to my mind the following anecdote : As a man was writing to his friend, a by-stander looked over his shoulder all the time, which led him to conclude in the following manner—"Sir, I should have sent you a much longer epistle, but —— has been all the time looking over my shoulder." The by-stander exclaimed, "'Tis false ! I have not looked over you, nor do I know a single word you have wrote !"

You proceed to ask me questions, to which you doubtless expect answers. "Do you expect to be looked upon as an honest man, and to be treated as a gentleman, while you studiously represent the devil as a universal preacher ?" *Ans.* If I never meet with respect, and be looked upon as an honest man, and have genteel treatment, till I desist from esteeming and representing the devil a universal preacher, I am confident I shall never receive such treatment. I hope never to court genteel treatment at the expense of Divine truth. Should any "persons of discernment" view themselves implicated by the sentiment, and have their genteel feelings wounded, who is to blame ?

You ask again, "Will your low cunning support you long in the estimation of enlightened people ?" *Ans.* When I receive your definition of high cunning and low cunning, and who you mean by *enlightened* people, I shall be able to reply.

My querist proceeds, "Have you not already practised this mischief of misrepresentation to your dam-

age in your own parish?" *Ans.* When the old preacher complains regularly of misrepresentation, and proves the charge, I stand ready, according to former promise, to retract, and give the devil his due.

Further, you ask, "How far abroad do you wish to have yourself known to be a person who can so easily descend to unjust measures to carry a bad design into effect?" By *unjust measures*, and *bad design*, I conclude you mean my opposition to the universal preacher. *Ans.* So far as the old gentleman's ability and influence extend.

Sir, you seem to be full of questions. You ask again, "Will you represent all those who enter your parish to preach Christ, and him crucified, to be the servants of the devil?" *Ans.* No, sir, none but those who are sent by him, and preach like him, "Ye shall not surely die."

Again, "You will not contend that universalism ought to be rejected merely because it is an ancient doctrine?" *Ans.* No, sir, but because it is a devilish doctrine.

Since it seems so fashionable to ask questions, if it would comport with modesty, I would ask a few. How came you to suggest, page 8, that I dare not contend with you on fair ground? Is that the first representation of this kind you have made? If such boasting is natural to you, why do you try to exculpate yourself from any thing of this sort in page 4? Sir, you well remember, that when we delivered our sermons, I opened the door for a public discussion: I told you and the congregation my objections against your discourse; I believe the greater part of the people present were of your sentiment, but you wholly neglected to dispute with me. Was not this an offer to meet you on *fair and open ground?*

Some months after you wrote me a challenge—to appoint a day for a public combat, to choose a committee, or seconds, to see if we fought fairly;—I then told you that I viewed it inconsistent with Christian modesty and decency for you to make the challenge, and for

me to comply. I am still of the same opinion. Had I complied with your request, and called the people together to hear us debate, I had reason to believe that you would not have engaged in the controversy, as you had utterly refused on a much more favourable opportunity. With what face then can you repeatedly observe, that I "dare not contend with you on fair and open ground?" When you are disposed to repeat the assertion among strangers, please to show them my written reply to your challenge, and they will find out the truth.

Another question I wish to ask you is, How came you to know so much about the people of *my parish?* You are often mentioning them. You have preached among them a few times—but you are sensible you never saw many of them on such occasions, and it is very possible you never will. If you had left conjuration out of your epistle, I should have many doubts whether you knew much about them.

In page 9th you have the following threats: "Go on, then, and meet the certain consequences; and, should you persist in your present line of conduct a little longer, I don't think you will believe the consequences of sin to be altogether in another world." Sir, where is your benevolence? have you forgot your lovely sermon, that had nothing "*corrosive?*" Will you torment your fellow-creatures before the time, and fill the mind with forebodings of some dreadful event, nor even suggest what it is? Whether it is to consist in *assassination*, *confiscation*, *transmigration*, or *conjuration?*

You tell us that universal salvation was preached by God "when he promised that the seed of the woman should bruise the serpent's head. He preached it by the bow in the cloud to Noah. He preached it by promise to Abraham, saying, In thy seed shall all nations of the earth be blessed. He preached it to Isaac, and Jacob," &c. Here I must say, almost in the language of a late writer,* "You are possessed of the

* Mr. Ballou's Epistle, pages 7, 8.

most retentive memory of any person I ever heard of, or else you are the most extraordinary conjurer the earth has ever produced. Either you must have existed in some sort of animal in the days of Adam, Noah, Isaac, and Jacob, &c., who perhaps in confidence told you their whole plan and meaning, or by the laws of transmigration you have come to be what you now are, and retain all those things still in perfect memory, or you must have made the discovery by conjuration. When a professed minister of the gospel undertakes to tell what those meant who talked almost six thousand years ago—in order to establish a certain doctrine, for which he is unable to bring any Scripture evidence,—he ought not to complain if he sees his own ridicule justly falling on his own head."

You have quoted a few texts to prove universal salvation, but have not shown their pertinency to your point. I shall not therefore attend to them. To me they do not appear to approve your doctrine any more than if you had directed us to Num. xxii., 30.

You observe that, "If universalism should still prevail, it would be an evidence that it is true," page 11. Sir, has not a contrary doctrine prevailed for ages, and does it not continue so to do? Would not your proposition prove too much for you? Could you prove that the doctrine always will prevail, your reasoning or text would be in point.

The poem subjoined to my sermon seems to disturb you on account of its *obscenity*. I have examined every verse, line, word, and letter, and I can find nothing that tends to uncleanliness, moral impurity, or licentiousness, unless you esteem the title or subject of the hymn so. I cannot see that, in this respect, it tends to looseness and impurity any more than the doctrine in the text, "And the serpent said unto the woman, Ye shall not surely die." Is the poem more obscene than this? Let us compare one verse.

> "Fear not to sin, till death shall close your eyes,
> Live as you please, yours is the immortal prize—
> Old Serpent, hail! thou mad'st a just reply
> To mother Eve, 'Ye shall not surely die!'"

You say the burden of the poem is to convey an idea that universalists suppose all manner of vile characters will be received to the enjoyment of everlasting happiness, without being cleansed from moral defilement. Sir, the poem supposes, and I pretend to make others believe, that universalists preach, that if men *lie*, *murder*, *steal*, *commit adultery*, *kill themselves*, &c., yet they will finally escape hell, and be eternally happy. This I own to be the burden of the poem—and this is the burden of universalism—and the doctrine ought to be a burden, and a great burden, to all who love God and the souls of men, because it confronts every dictate of Scripture and common sense. We do not suppose you, or any other preacher, tell people they will go to heaven in their sins—this would be so glaring that even Satan would not preach so—but to tell sinners that they shall all finally be saved from sin and misery is going contrary to Scripture, and encouraging men in transgression. You add, "I will not pretend to say that such characters as yourself may not have caused some uninformed persons to believe that universalists held to such absurdities—I do not believe you have that idea yourself, and why should you wish to deceive? you must be accountable." Sir, I would just inquire, if the character you have given me in your epistle be a just one, why did you depart from the rule you prescribe in page 5, where you reprove me for being influenced by such as do not speak the truth? You say it is among uninformed persons that I am believed. It appears by your writing that you are not among those uninformed persons. We never had but one personal interview. I preached a short sermon before you, which the public are acquainted with. You refused to say a word to me, or answer a single question; yet your information is so great that you are able to say just what you please. How far your peculiar wisdom and skill [conjuration] may serve to exculpate you, is not for me to say, as I am ignorant of it.

Nothing can appear more evident than that the measures you have taken to vindicate the character of the

old preacher indicate his cause not to be the best, and that it will need auxiliaries of a very different nature to support it, or it must fall to the ground.

You say you have published a treatise on atonement, which you think is unanswerable. An encomium from another quarter might have been a little more acceptable. I have read the piece, and have a very different idea of it. By the leave of Providence, perhaps you and the public will know my mind more fully about it before long.

See that you do not preach for *filthy lucre;* we are very prone to be caught in this snare. "Good advice can do you no harm."

I close with a word of advice.

Reverend sir—You tell me "in the fear of God that you are not an enemy to me or any other person;" that you wish me happiness, &c. But why need you tell me this? I have just been reading your *benevolent* epistle. You say, "Good advice can do me no harm." Sir, I think it has not. Perhaps you esteem me a debtor to you for your very friendly admonition, "good advice can do you no harm." Beware of challenging others to dispute with you, and boasting that they "dare not contend with you on fair and open ground" (Epistle, p. 8), and that you "want to find an antagonist" (Epistle, p. 5). Should you ever be overtaken in this matter, don't deny it. "Good advice can do you no harm." Beware of *pomposity;* we should carry low sails on this tempestuous sea. "Good advice can do you no harm." Learn to distinguish between *benevolence* and *malevolence*, and make no great pretence to the former unless you are pretty confident you have it and act it out. "Good advice can do you no harm."

In your next epistle, should you find nothing to employ your pen about but personal invective and matters that you know nothing about, try, according to your promise, to use a little more candour, and not be quite so unmerciful. "Good advice can do you no harm."

Sir, your humble servant,

LEMUEL HAYNES.

CHAPTER VIII.

ORIGINAL ANECDOTES.

"Happily to steer
From grave to gay, from lively to severe."

TRUTH requires that this part of Mr. Haynes's peculiar character should not be suppressed. It will be evidently difficult for those who were not acquainted with this eccentric and extraordinary man, to see the consistency of his very free indulgence in wit, with a uniform and pervading piety. In the view, however, of those who were intimately acquainted with him, it did not detract either from his Christian or ministerial character. It seemed to come unbidden, and unaccompanied by levity, its usual companion. Though we may deprecate every attempt by others to imitate this quality of his mind, yet any view of his character which does not embrace it will be evidently incomplete. Moreover, it is thought by those who best knew the circumstances of his location, the cunning and obtrusive skepticism, the bold and blasphemous infidelity, with which the region was infested, that this talent gave him an influence which could not otherwise have been acquired, and which inspired the ranks of infidelity with alarm at his approach.

He went one evening into a store where ardent spirits were drunk as well as sold. In his pleasant manner he addressed the company, "How d'ye do?—

how do you all do here?" The merchant, willing to jest a little, replied—"Oh! not more than half drunk." "Well, well," said Mr. Haynes, "I am glad there's a reformation *begun*."

When a revival of religion was in progress in his parish, and Satan gave intimations of dissatisfaction (as he is wont to do at such times), some of his students having been slandered for their zeal and activity, made their complaints to him of what they had suffered, and expected his sympathy and protection. After a pause, Mr. Haynes observed, "I knew all this before." "Why, then," said one, "did you not inform us?" "Because," said he, "it was not worth communicating; and I now tell you plainly, and once for all, my young friends, it is best to let the devil carry his own mail, and bear its expenses."

It is said that some time after the publication of his sermon on the text, "Thou shalt not surely die," two reckless young men having agreed together to try his wit, one of them said—"Father Haynes, have you heard the good news?"—"No," said Mr. Haynes, "what is it?"—"It is great news, indeed," said the other, "and, if true, *your* business is done."—"What is it?" again inquired Mr. Haynes. "Why," said the first, "the devil is dead." In a moment the old gentleman replied, lifting up both his hands and placing them on the heads of the young men, and in a tone of solemn concern, "Oh, poor fatherless children! what will become of you?"

Mr. Haynes was a strong advocate for an educated ministry, and often expressed his great regret that he had not enjoyed the inestimable privilege of a regular course of study. A young clergyman, in conversation on this subject, sincerely remarked, that he thought ministers without learning succeed well, and that ignorant ones usually do the best. "Wont you tell me, then, sir," said Mr. Haynes, "how much ignorance is necessary to make an eminent preacher?"

"An important political office was to be filled in Vermont," says a respected correspondent, "and two candidates were before the people, both of whom were avowed and open infidels, and rather notoriously such. These being the favourites of the two political parties, serious people felt embarrassed, and many withheld their votes. On the day of election, when the people were thronging to the polls, Mr. Haynes, being a resident in the same county, had occasion to pass through B——, and made me a friendly call. As he rode up to the door, I met him with the cheerfulness and pleasure which his presence was apt to inspire; and feeling curious to know his impressions in regard to the all-absorbing question of the day, and willing also to try his wit, I said, as I took him by the hand, 'Well, Father Haynes, did you put in your vote for ——— before you left home?'—'No;' he replied, without the least embarrassment or surprise,—'No;—when there are two candidates up, and one is Satan and t'other the Old Boy, I don't think it is much object to vote.'"

Mr. Haynes was quite remarkable for his catholic spirit towards Christians of all orthodox denominations. As a matter of course, they reciprocated his brotherly kindness. If occasion required, he could, without seeming to give the least offence, by a single brilliant stroke, allay every tendency to disputation An elder of high respectability, of the Baptist denomination, thus accosted him:—"Brother Haynes, I love you much, and I can cheerfully give you the right hand of fellowship, both as a Christian and a gospel minister; but I want you to follow Christ down the banks of Jordan."—"O," said he, "I am an old man, and the banks of Jordan are a great way off."—"You misunderstand me," replied the elder; "here is the creek close by—what hinders you to be baptized?"—"Oh, Brother ———," said Mr. Haynes, "that is not Jordan,—that is Otter Creek."

A minister having had his house burnt, and stating the circumstances of the event to Mr. Haynes, he added, that most of his manuscript sermons were consumed with the building. Mr. Haynes replied—"Don't you think, Brother ———, they gave more light from the fire than they ever gave from the pulpit?"

A young man who had embraced the doctrine of universal salvation requested an introduction to Mr. Haynes, for the purpose of asking some questions on certain points of doctrine, when the following dialogue passed between them:—

Universalist. "I understand, sir, that you hold that

God has decreed all things that come to pass, and that he has elected some from all eternity."

Mr. H. "Well, what then?"

U "If God has decreed all things, I think it unjust for him to damn men for doing wrong, when it was decreed, and they couldn't help it."

Mr. H. "I should like to know what you hold about it."

U. "I hold, sir, that God has decreed to save all men."

Mr. H. "Well, well, upon your principles *none can be saved*—for if decrees destroy free agency, so that men *can't be sinful and go to hell*, they destroy free agency so that *they can't be holy* and go to heaven."

A physician in a contiguous town, of rather libertine principles, in removing to the western country, arrived in West Rutland with a retinue of his friends. Mr. Haynes, seeing the doctor drive up and call at the public house, immediately went there to give him and his family the parting farewell. After the exchange of salutations, Mr. Haynes said to him, "Why, doctor, I was not aware that you expected to leave this part of the country so soon. I am owing you a small account, which ought to have been cancelled before. I have not the money, but I will go and borrow it immediately." The doctor replied that he must have all his affairs settled, as he expected never to return to this part of the country. Mr. Haynes, as he went out to borrow the money, was called back by the doctor, who had previously made out a receipt in full, which he gave to him, saying, "Here, Mr. Haynes, is a discharge of your account; you have been a faithful servant here for a long

time, and received but small support; I give you the debt." Mr. Haynes thanked him very cordially, expressing a willingness to pay; when the doctor added, "But, Mr. Haynes, you must pray for me, and *make me a good man*." Mr. Haynes quickly replied, "Why, doctor, I think I had much better pay the debt."

As he providentially met a clergyman who had recently returned from a tour in the northern part of the state, preaching false and pernicious doctrines, he said to him, "You have been out on a preaching tour, I understand; and what success do you meet with?"—"O, good success, sir, very good success—great success," replied the clergyman; "the devil himself can never destroy such a cause." Mr. Haynes instantly replied, "You need not be concerned—he will never *try*."

The late Royal Tyler, chief justice of Vermont, when on his circuit at Rutland, frequently spent an evening with Mr. Haynes, of whose talents and principles he ever expressed himself in terms of the highest admiration. He often entertained his family and friends, on his return home, with anecdotes, strikingly illustrative of Mr. Haynes's quickness of perception and reply

The two following will furnish a specimen:—

Happening one day to pass by the open door of a room where his daughters and some young friends were assembled, he thought, from what he overheard, they were making too free with the characters of their neighbours; and after their visiters had departed he gave his children a lecture on the sinfulness of scandal. They answered, "But, father, what shall we talk

about? We must talk of something."—"If you can do nothing else," said he, "get a pumpkin and roll it about; that will at least be innocent diversion." A short time afterward an association of ministers met at his house, and during the evening discussions upon some points of Christian doctrine were earnest, and their voices were so loud as to indicate the danger of losing the Christian temper; when his eldest daughter, overhearing them, procured a pumpkin, entered the room, gave it to her father, and said, "There, father, roll it about, roll it about." Mr. Haynes was obliged to explain, and good-humour was instantly restored.

A clergyman of a neighbouring parish had persisted for some years in remaining a bachelor, contrary to the wishes of his people. When urged by them to marry, he put them off on various pretences: he must first get him a house, enlarge his library, &c. &c. But when all these things were accomplished, and he seemed as much indisposed as ever, they became impatient, and sent a deputation to Mr. Haynes, desiring him to persuade the doctor to get married. Mr. Haynes therefore called upon him, and urged him to comply with the wishes of his parishioners, saying that he could not feel that sympathy in their joys and sorrows which he would if he had a family of his own. The clergyman replied that he felt the force of his remarks, and was disposed to think of the subject seriously; adding, very emphatically, "I understand, Mr. Haynes, that you have some very fine daughters." Mr. Haynes instantly replied, "I have sympathy for you and your parishioners; but, really, I have taken great pains to educate my

daughters, and much care to prepare them for usefulness, and I hate to throw them away."

"The last time that I saw Mr. Haynes," says a respected correspondent, "was at the General Convention at Charlotte, in the fall of 1825; when, taking my hand, he said, 'They say you are making a book—be you?' 'Trying to do a little something at it,' I replied 'Well,' said he, 'you have just as good a right as *those that know how*.'"

Mr. Haynes being invited to solemnize a marriage in a neighbouring town, and having completed the ceremony, the young and rather ignorant bridegroom said to him, "What, sir, is your usual compensation?" Mr. Haynes humorously replied, "This depends entirely upon the parties; if they are promising and respectable, we of course receive a liberal reward; but if they are what we call poor things, but little is expected." A munificent marriage fee was instantly presented.

As Mr. Haynes was travelling in the State of Vermont, he fell in company with a person of infidel principles. He soon discovered himself to be an unprincipled scoffer at religion. In the course of conversation he demanded of Mr. Haynes what evidence he had for believing the Bible. "Why, sir," answered Mr Haynes, "the Bible, which was written more than a thousand years ago, informs me that I should meet just such a man as yourself."—"But how can you show that?" returned the caviller. "Why, sir, the Bible says, 2d Pet. iii., 3, 'In the last days scoffers shall come, walking after their own lusts.'"

CHAPTER IX.

INGENIOUS REMARKS ON PASSAGES OF SCRIPTURE.

MATT. xxiii., 35.—"That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias, son of Barachias, whom ye slew between the temple and the altar."

Some think that Christ refers to that Zacharias mentioned 2 Chron. xxiv., 20; others to a Zecharias, son of Baruch, who, Josephus says, was killed in the temple a little before the destruction of Jerusalem.

The point presented in this text seems to be this—that every impenitent sinner is, in a sense, concerned in, or accessory to, all the sin that ever was committed, or ever will be, to all eternity.

JOHN iii., 8.—"The wind bloweth where it listeth," &c.

The wind is a strange, mysterious thing. Why it blows from one quarter, and then from another—sometimes powerfully, and then gently, or why it blows at all, cannot be accounted for, or what becomes of it. So it is as to the manner of the Spirit's operation.

Hos. xi., 9.—"Therefore will I return, and take away my corn in the time thereof, and my wine in the season thereof, and will recover my wool and my flax given to cover her nakedness."

However wicked men may waste and embezzle Divine property, God will recover the whole at their hands, and not, finally, lose a single farthing by them. Great prosperity in this life as to outward things, and eternal misery in the world to come, are consistent

with each other. We may all examine how we have used Divine property.

LEV. xx., 5.—"Then will I set my face against that man, and against his family," &c.

There is a sort of impropriety for people to complain of God for not saving their children, while they use no means for their salvation, but to the contrary.

By our opposing God's taking away our children by death, we may actually oppose their eternal salvation, and encourage their going to hell.

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2 Cor. xii., 15.— . . . "Though the more abundantly I love you, the less I be loved."

The more Christians express their love to sinners, it is commonly the case, the more they are hated by them.

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1 SAM. viii., 19.— . . . "And they said, Nay; but we will have a king over us."

Let God do or say what he will, by moral suasion, to deter men from sinful ways, yet they *will* go on to destruction.

MATT. xxvi., 15.—"And they covenanted with him for thirty pieces of silver" [$14 79].

Why does Christ go so cheap? Men have a great love to worldly objects—esteem them high, like Judas. They have no relish for the good Christ promises—from the characters men sustain—*blind—mad—beside themselves—easily cheated.*

ROM. xiv., 8.—"For whether we live, we live unto the Lord," &c.

Life, in the present state, is one of the most important things of which we can conceive. Should we

compare living on earth with existing in eternity, how much does it exceed it? One hour of our present life is of more consequence to fit for future scenes than all eternity.

PROV. ix., 18.—"But he knoweth not that the dead are there—and that her guests are in the depths of hell."

The wicked on earth make up a part of the family in hell.

MATT. xxvii., 61.—"And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre."

Whence is it that Jesus Christ had so few to attend his funeral?

JOB xx., 14.—"Yet his meat in his bowels is turned—it is the gall of asps within him."

Though sinners delight in sin, it will prove death in the end, *and that very soon.* "The bite of an asp," says Burder, "kills in four hours."

ROM. xvi., 3.—"Greet Priscilla and Aquila," &c.

Priscilla is first named, because she was more active than her husband in the cause of religion.

JOHN xviii., 38.—"Pilate saith unto him, What is truth?"

Some people inquire for the truth when they do not wish or wait for an answer. Like Pilate,

> "They go out,
> Dissolve the court, and mingle with the crowd."

EXOD. x., 9.—"And Moses said, *We will go* with our young and with our old," &c.

It is *going* to heaven will bring us there. Observe this. We may use great boldness in the cause of God: like Moses, *We will go.*

John xx., 13.—"Woman, why weepest thou?"

If saints on earth were wise as saints in heaven, they would not weep as Mary did.

Col. iii., 1.—"Seek those things which are above, where Christ sitteth on the right hand of God."

The thought of Christ's being in heaven should raise our affections there.

Jer. ix., 5.—"And weary themselves to commit iniquity."

Sinners weary and tire out themselves in the service of Satan.

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1 Sam. xiv., 6.—"There is no restraint to the Lord to save by many or by few."

God can save by small means.

Gen. xix., 22.—"Haste thee—escape thither—for I cannot do any thing till thou be come thither."

Sometimes calls away the righteous to bring destruction on the wicked.

Gen. iii., 18.—"Thorns also and thistles shall it bring forth to thee."

We see the pernicious nature of sin—one sin spoiled six days labour of God.

CHAPTER X.

AFFLICTIVE SCENES.

"THE heart of the wise is in the house of mourning." In a remarkable degree this characteristic of wisdom was found in Mr. Haynes. Few of Christ's ministers have been called more frequently on funeral occasions to administer instruction and consolation; and few possessed a happier gift "to speak a word in season to him that is weary." His tender sensibility, his affectionate manner of address, his ardent and exalted piety, together with his severe training in the school of affliction, rendered him one of the best of comforters. In this connexion the following letters will be read with deep interest.

TO DEACON ATKINS.

Rutland, Oct. 10, 1814.

VERY DEAR SIR,

Yours of the 15th Sept. was received two days ago. It informed us of three deaths in rapid succession, among whom was the dear wife of your youth. You know that I esteemed her one of the best of friends. The long acquaintance, the innumerable favours I have received from her, can never be repeated, and, I trust, by me will never be forgotten. I can say with one, "The thing I greatly feared is come upon me." I was mentioning to one the day before I received the melancholy tidings, that I feared Mrs. A. would never recover. Mrs. Haynes was much agitated, in a dream, we think the night that she expired. She thought she saw great trouble in your house. But I pay but little attention

to dreams. Sir, I hope you do not imbitter the affliction by murmuring or repining against God. You may think on the goodness of the Almighty in blessing you with such a companion—in preserving her so long, —and for the hope that she is among the blessed—and that you may hope shortly to meet her there. Above all, that *the will of God is done.* I trust I do not forget you at the throne of grace. You are much in my thoughts. I hope the Lord will be your support in a day of trouble. Read Prov. xxiv., 10; "If thou faint in the day of adversity, thy strength is small." Whether I shall ever see you on this side of the grave is uncertain. Should it ever be my lot and portion, it seems that your house would, in some degree, be a gloomy mansion. But I would not add to the tide of grief that flows from your bleeding heart. Yet we may mourn with those that mourn. The week I received your letter, we were called to bury two of the sisters of our church, the one an adult, the other a youth. A brother of my wife died four weeks ago very suddenly. Thus we are all going. I thank you for the seasonable information you gave us of the mournful event. Make our respects acceptable to Rev. Mr. B. and family. We greatly respect them, and shall never forget their hospitality. I trust I bless God that you have such a precious man among you. May he be continued. May the Lord sanctify his hand to all the bereaved.

Your sincere friend in your trouble,

LEMUEL HAYNES.

TO THE PASTOR OF THE FIRST CHURCH IN GRANVILLE.

Rutland, January 13, 1806.

REV. AND DEAR SIR,

* * * * It has been a remarkable time of health among us the year past. But four deaths in this society. The last was Charity Rowley, daughter of Mr R. R., about thirteen years of age. She died Dec. 6th. Her disorder was in her head, which rendered her sickness very distressing, and for a great part of the time she was deprived of reason. I scarcely ever

saw a more distressing scene. Every means was used for her recovery, but all in vain. She was a most amiable child. But few children so much respected. All loved her. Her death is greatly lamented. Her parents and the family were almost overwhelmed by the stroke. She discovered great concern about a future state when in the exercise of reason. Would call on others to pray for her, and was often in prayer for herself. Many prayers were put up for her. But an all-wise God saw fit to call her away. We have great reason to hope that she is gone to rest, and is now sharing the rewards of the righteous. She has left us many warnings to prepare for death. I hope they may make a deep impression on the minds of us who survive. If sweetness of temper, amiable conduct, love and esteem of friends could exempt from death, she would still have continued. But alas! there is no discharge in this war. It was a loud call to our youth. Oh! that it might not prove in vain.

I preached on the occasion of her funeral from 2 Kings iv., 19, 20; "And he said unto his father, My head, my head! And he said to a lad, carry him to his mother. And when he had taken him to his mother, he sat on her knees till noon, and then died."

We have greatly to lament the low state of religion among us. How is it with you? I think we may say, in some sense, that it is neither day nor night.

Yours sincerely,

LEMUEL HAYNES.

In 1808 he was severely afflicted by sickness, and on his recovery he thus wrote to a friend:—"I have only a moment's time to write. I am just raised up from the brink of the grave for some purpose. * * * Nothing very important has taken place of late. Wickedness reigns triumphant. There is an extraordinary work of God in Sudbury, twenty miles to the north of us. Eight or nine are hopefully converted in a week.

Our missionary and evangelical societies in this state flourish; how is it with you?"

On the Sabbath, he selected a subject suited to the occasion of his restoration to his labours. The text was Rom. xiv., 8; "For whether we live, we live unto the Lord; and whether we die, we die unto the Lord; whether we live, therefore, or die, we are the Lord's." In this sermon his own thoughts and feelings seem to have been an affecting illustration of the sentiments of the apostle. "I might," said he, "I might, if it was not too much like preaching *self*, apply the subject to my own case. It has pleased God to bring me from the borders of the grave. Strange to reflect, that I stand this day in the midst of you, as one raised from the brink of death. I am convinced that a sick bed is no place for repentance. It was reliance on the merits of the Saviour that supported me. Had I a thousand souls, I would venture them on him. 'Tis for your sakes that I am spared. I have no desire to live for the sake of living to self. But to God would I devote all my life. 'Tis by your prayers that I am delivered to you, and O that you would pray that my spared life may be wholly devoted to his service."

It is not improbable that Mr. Haynes, during his ministry, preached as many as six hundred funeral sermons. His labours among the bereaved were often requested in neighbouring towns, especially on distinguished occasions. He was in the habit also of improving such dispensations of Providence for the benefit of his own people, by preaching on the occasion of the death of eminently useful men. The following sermon will present a specimen of his talents and aptness in this respect.

The substance of the Rev. LEMUEL HAYNES's *sermon, delivered at Rutland (West Parish), Oct. 28th, 1804. Occasioned by the sudden and much lamented death of the late Rev.* JOB SWIFT, D. D.

2 TIM. iv., 6:—"*And the time of my departure is at hand.*"

Among the many sources of evil to men, there are few more hurtful than their inattention to future scenes: this subjects them to unavoidable troubles here, and endless sorrow hereafter. Men are generally disposed to crowd eternal realities from them, and put far away the evil day. Having the last week heard of the sudden death of the Rev. Dr. Swift, which I consider, speaking after the manner of men, a greater loss to the church than could have taken place in the death of a single individual in this state; and having lately had so agreeable an interview with him, it has fixed my mind so intensely on eternal realities that I found some difficulty in turning my attention on any other subject.

If ever the sentiment in my text was proclaimed in powerful and significant language, it is in this alarming dispensation of Divine providence. *The time of my departure is at hand.*

St. Paul wrote this epistle after his last confinement at Rome, about nine years after the former, and a little before his death, as intimated in the text. Although the exact time of our death is fixed by the unalterable purpose of God, Job vii., 1; xiv., 5, yet this moment to us is uncertain. We are not to suppose that Paul understood this; but by what he could discern by the conduct and temper of his enemies, he concluded that his exit was near. *Analuseoos*, which is rendered departure, signifies "to return home; to weigh or loose anchor; to change our place. It is a metaphor taken from mariners, importing the sailing from one port to another. Death is, as it were, the unfolding the net, or breaking open the prison door by which the soul was

before detained in a kind of thraldom."—*See Leigh's Critica Sacra.* Paul expected to live in a future state, and that death was not an eternal sleep, but that a crown of glory awaited him beyond the grave. That we ought to live in the constant expectation of death, is the point to which our attention is particularly called on the present occasion.

The *nature* and *importance* of the duty will be considered. There are many people who, though they have the clearest intimations that they must die, yet do not expect it. Every age of the world affords us painful examples of the truth of this observation. Death often comes and finds us sleeping. Many no doubt will go into eternity within one hour, that have no expectation of dying for years yet to come. Some of you who are now present will doubtless die within a few weeks, who are not looking for such an event. Many of you have more worldly schemes already laid out than you can accomplish to the day of your death. Follow men to their death-bed, and you will generally find that death is an unwelcome and unexpected messenger. Who those are that live in the expectation of death, is a question of serious importance.

People who expect to die will have their thoughts much on the subject, as one who is about to remove to a great distance will think and converse much about the matter. Job called the grave his house, and made his bed in the darkness; and said to corruption, Thou art my father, and to the worm, Thou art my mother and my sister. The man who considers that the time of his departure is at hand, will not be much elated with sublunary objects. Of whatever importance they may be to others, yet to him they are of little consequence, as he is just ready to leave them. 1 Cor. vii., 29, 30, 31. "But this I say, brethren, the time is short. It remaineth, that both they that have wives be as though they had none; and they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not; and they that use this world, as not abusing it; for the

fashion of this world passeth away." Neither prosperity nor adversity will much affect him who expects every hour to come to the end of his journey, or close his eyes on things below.

The man who expects soon to remove, will have his mind much taken up with the country to which he is going. He will inquire about it, and form as much acquaintance with it as possible; he will attend to the geography of it, and will have it much in his conversation; will wish to know how it is like to fare with him when he arrives there. The dying man, who acts in character, will read the word of God—that informs us about eternal things;—will endeavour to obtain a knowledge of the heavenly state—of its laws, inhabitants, and employments. He will look upon the things that are not seen—that are eternal. 1 Cor. iv., 18. And his conversation will be in heaven. Phil. iii., 20.

A man that adopts the sentiment in my text will set immediately about the work of preparation for death,—will, without any delay, set his house in order. Being struck with a sense of the shortness and uncertainty of life, he will summon every faculty of his soul to the most vigorous exertion in this great work; will do with his might what his hand findeth to do: he will not put off that work until to-morrow that should be attended to to-day, since he knows not what a day may bring forth. He will pay a diligent attention to the means of grace. Prayer, reading, meditation, and attending religious institutions, will be matters of serious importance. When men are apprehensive that they are drawing near the eternal world, they commonly have very different views of many external duties that they despise in days of health. Visits from ministers and pious friends, prayer and religious conversation, now appear valuable. The man that really expects soon to die, like Paul in the text, will be solemn, serious, and honest; will not trifle with sacred things; but will act in view of a judgment to come.

Farther: They who are properly looking out for death, look upon it as an event to which they are ex-

posed at any time, at any place, or on any occasion, at home or abroad; and they will endeavour not to engage in any work inconsistent with being called immediately before the bar of Christ. A willingness to depart out of time, and to land on the shores of immortality, comports with the nature of the duty under consideration. With what holy and ecstatic joy does the apostle, in the chapter and verse from which our text is selected, anticipate the approaching moment of his departure. "For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them also that love his appearing." In a word: to live as expectants of death, is to do the work of every day in the day; that we faithfully discharge the duties we owe to God, to ourselves, and fellow-creatures; that we live in the daily exercise of Christian graces, and persevere in holy obedience, in a constant dependance on the mercy of God through Jesus Christ. We are now to attend to the importance of the duty, or the propriety of our living in the constant expectation of death.

We argue from Divine injunctions. How constantly and forcibly is the sentiment enjoined in the word of God.—"*Watch therefore.* Be ye also ready. Let your loins be girded about, and your lights burning," &c.; are the repeated admonitions of him who spake as never man spake. To live in the constant expectation of death, is falling in with the dictates of the written word of God—and with the examples of the people of God, who attained to eminent degrees of piety. They considered themselves as strangers and pilgrims on the earth—that their days were as a shadow—and that the time is short. The dispensations of Divine providence illustrate the same idea, that the time of our departure is at hand, and call for correspondent deportment. The history of mankind—the repeated instances of death within our own observation—point

us to the grave, and proclaim, with united voice, that "There is but a step between us and death." Men of every character, station, age, and relation in life, are daily falling victims to the king of terrors, and leave us this kind admonition, that the time of our departure is at hand.

If we were to look round on the various instruments of death, we learn the propriety of constant watchfulness. Almost every thing we behold is armed with deadly weapons, and ready to destroy: even when we think we are fleeing from the enemy, we often run into the arms of death. The feeble and delicate state of our bodies loudly proclaims our approaching dissolution. The pains and infirmities which have already racked this earthly house of our tabernacle, show us that it cannot be long before it will crumble and fall. When I turn my eyes around on this congregation, I behold evident signatures of death in every countenance, which speak the language in the text, *The time of my departure is at hand.*

Suitably to imbibe this sentiment would have a happy influence on us in every department of life—on ministers and people, parents and children, friends and neighbours. We should lay hold of every opportunity to admonish, reprove, and instruct. Did we consider on all occasions that it is more than possible that we are giving our last and dying advice, would it not make a great alteration as to the *manner* of our addresses? Keeping death at too great a distance tends to make us cold and indifferent about the things of religion. It is often the occasion of that foolish jesting and levity, in which we are too prone to indulge; this renders our visits among our friends so very barren, and turns our conversation on subjects of no importance. Were it constantly sounding in our ears, *The time of my departure is at hand!* it would have a salutary influence on our conduct, and others would derive unspeakable advantage from it. I might further add, as an incentive to the duty under consideration, that to live in the constant expectation of death is the only way to be pre-

pared for it, and obtain a victory over it. The reason that this enemy breaks in upon us with such terror and surprise is, because we do not watch, or keep awake. When our blessed Lord calls upon us to watch, he takes the metaphor from the sentinels that stand on guard, or on the watch-tower. The word signifies to *keep awake*. If we view death at a great distance, and so fall asleep, should he come at such a moment, we fall an easy prey to the king of terrors. On the other hand, do we stand looking for and hastening to the coming of the Lord, with our loins girded about, and our lights burning, that, when Christ shall come and knock, we may open immediately—we shall have the blessedness of those servants whom the Lord when he cometh shall find so doing. This no doubt supported our reverend father whom God has lately called home; he could say, amid the agonies of dissolving nature, "Death has no terrors to me." This account I lately had from one living in the family at the time of the doctor's death. His usual calmness and fortitude of mind shone conspicuous in his last moments, and astonished spectators. In a word, the magnitude and importance of death, judgment, and eternity, should command the utmost attention, watchfulness, and circumspection.

The subject, thus far illustrated, suggests a number of thoughts, which, if pursued by way of improvement, would afford us useful instruction.

In the first place, it is natural to observe, that it is very probable that there are many people that will never be saved. They are on the very borders of the grave—they have but a few moments to live—and yet have done nothing to prepare for death—and have no disposition to do any thing. The work is great—and they are fully determined to do nothing by way of preparation. This no doubt is the case with many present.

We may further observe, that there is but a little difference between men's outward circumstances; between the rich or the poor, the old and the young.

death will, in a moment or two, lay all on a level. There is but a very little difference between the dead and the living,—only a single step.

We are taught once more by a review of this subject, that all disputes about religion will soon subside. 'Tis vain for men to spend their time in warm and angry contentions about matters that will be decided in a single moment. "The time of our departure is at hand."

How ministers are to preach, and how people are to hear, and how all ought to conduct, in every place and on all occasions, are easily deducible from the preceding discourse, viz., In the constant view of death and the eternal world. The sound should always be in our ears, "The time of my departure is at hand!" and should have a commanding influence on all our behaviour.

We should, by this subject, be led to examine ourselves, and take a review of our past life, since we are soon to leave this world, and our endless happiness or misery depends on the manner in which we improve the present life. Blessed are all those who can adopt the language of the dying apostle, "I have fought a good fight, I have finished my course, I have kept the faith," &c.

In a particular manner we ought to be excited to the utmost diligence in religion, since our time is so short, and since the sentiment is so powerfully inculcated by the deaths of others with whom we yesterday conversed.

The recent instance of mortality speaks with too much energy to be disregarded. Perhaps scarcely ever was there a death in which we were more interested, or one in which God could have manifested equal displeasure against us. If so important and virtuous a character could not be exempted, but must be called away suddenly in the midst of his usefulness, may we not with propriety every day be looking out for death? The situation in which God in his providence had lately placed Dr. Swift, and the remarkable

success that attended his ministerial labours among the people where he resided, afforded pleasing prospects, and promised a long continuance; but, in a moment, our expectations are frustrated by Him who destroyeth the hope of man. The preacher has not the vanity to suppose that a commendation from him would add much weight to a character so well established among all who were acquainted with him. I have often thought, and repeatedly mentioned in private conversation, that I never saw the description of a gospel minister, as given in the word of God, so illustrated and exemplified by any person as in the life and character of Dr. Swift.

Few ever attained a more thorough acquaintance with divinity, or were so capable of opening the mysteries of the gospel. He appeared always ready to solve difficult passages in the Scripture and questions in theology. I believe numbers in the ministry are ready to acknowledge that many important ideas on this subject they have obtained through his instrumentality. Affability, Christian zeal, and firmness in the fundamental principles of religion, were distinguishing traits in his character. These things I thought shone more conspicuous in him than usual at our last meeting. His benevolence and hospitality often astonished those who came under his roof. Those who had taste for plain, instructive, experimental preaching, greatly admired his public performances. His attachment to, and exertions in, the missionary interest were great: I have often thought to the prejudice of his health, espe cially of late. About the last conversation I had with him was on the subject of missions. He requested me to go to a place at some distance to preach, as he had given the people previous encouragement. I told him I was pre-engaged—he replied, "It will not do to neglect them, I must go myself." But few churches in this state, on this side of the mountain, but owe much of their present prosperity, under God, to Dr. Swift. Perhaps no man was more approved, and more useful in ecclesiastical councils than he. In our associations,

where he always presided, he was truly a burning and a shining light. But, however hard to realize the thought, he is gone! Heaven has so decreed! and it becomes blind mortals to submit. Oh! let us be thankful to God that we have enjoyed him so long! Let us call to mind, and rightly improve, the advantages with which we have been favoured, and endeavour to imbibe that temper, and imitate those virtues, that dwelt so richly in him. Oh, that a double portion of his spirit might rest upon all the ministers of Christ! That those, especially in this state, to whom he has been so kind a father and benefactor, would consider how loudly God, by this providence, calls us to engagedness in his cause—knowing that the time of our departure is at hand. Let us learn to put our trust in that God who is able to take care of his church without us, or those who are more eminent in gifts and grace, and who worketh all things according to the counsel of his own will. *Amen.*

CHAPTER XI.

MR. HAYNES'S LABOURS BEYOND THE LIMITS OF HIS PARISH.

It is no easy task to estimate the amount of good effected by the ministers of Christ, especially by those pastors whose labours are abundant beyond the bounds of their respective societies. It is indeed a privilege of inestimable worth to be the instrument of building up a single church, and of witnessing revival after revival, in which many sinners are converted to God and gathered into the church. Mr. Haynes was not an insulated individual, whose influence was limited to pa

rochial bounds. In the early part of his ministry he had more calls to labour as a preacher at funerals and on special occasions than any other minister in the region.

As his early days were spent in agricultural pursuits he took much delight in this kind of labour. The expenses of his numerous family and his hospitality required that large portions of time should be employed in manual labour. He was often called from the field to the pulpit. A young man, from the adjoining town of Castleton, calling to engage his services on a funeral occasion, was directed to the field where he was labouring. The young gentleman went accordingly, and meeting Mr. Haynes in his field-dress, and not suspecting him to be the preacher, said to him, "Can you tell me, sir, where I can find Mr. Haynes?" He replied, "My name is Haynes."—"No," said the young man, "I mean Mr. Haynes the preacher."—"I try to preach sometimes," said Mr. Haynes.

He was ready at a moment's notice to exchange his field garments for a clerical but plain attire, and to stand as "the legate of the skies" among deeply-afflicted mourners.

In 1804 he was appointed by the Connecticut Missionary Society to labour in the destitute sections of Vermont. In 1809 he was appointed to a similar service by the Vermont Missionary Society. A minute journal of these missionary tours would furnish materials for the historian, instruction to young missionaries, and improvement to all. In that early period of home missions a wide field was occupied by a single missionary, and the labours of a few weeks were distributed among a number of destitute churches. A single fact,

which faithful memory has rescued from oblivion, will illustrate the untiring diligence of Mr. Haynes, as well as his aptness at original and amusing remarks. Travelling in the northern parts of Vermont, at a season when the business of the husbandman was pressing, but the business of the missionary infinitely more so, he sent forward an appointment to preach a sermon on the morning of a week day. On his arrival at the place he was extremely grieved to learn that his lecture had not been properly notified, and that some of the people had come to the conclusion that they could not find time to attend a religious meeting. "Can't find time to go to meeting?" said Mr. Haynes; "do people ever die here in St. Albans? *I wonder how they can find time to die!*"

In ecclesiastical councils he was sought by churches near and remote. He attended about fifty ordinations, and in many instances was the appointed preacher. In cases of difficulty and division, his influence, counsel, and prayers were blessed to the restoration of peace in the churches.

In one of the remote churches in Vermont, a painful difficulty originated between two prominent members, which soon destroyed all Christian fellowship, and divided the church into parties. Neither the measures adopted by the discreet members of the church, nor the advice of several successive councils, had effected a reconciliation. The dissension became more alarming. At length it was resolved to call a council from distant churches. The council convened accordingly, and the Reverend Mr. Haynes was chosen moderator. Having ascertained the facts in the case, the moderator addressed the parties in a plain, conciliatory manner, and in-

vited them to retire and settle the difficulty. They retired, but soon returned with unsubdued hearts and determined looks. The moderator perceived the deep-rooted difficulty, and felt the importance of plain and faithful dealing. He arose and observed, "That we have all gone out of the way; that we all fail in living up to the Christian profession; that we often stand in the gap, and stop poor sinners from entering the kingdom of Christ. Oh! how important it must be for Christians to be active. How painful the thought that the Redeemer should be wounded in the house of his friends! Our time is short. What we do we must do quickly. Reason, experience, religion instruct us to do all in our power to administer comfort to those who abuse us. If thine enemy hunger, feed him; if he thirst, give him drink, for in so doing thou shalt heap coals of fire upon his head. Forgive from the heart those who trespass against you. Oh, let us strive to make those who abuse us happy as we can while we live; for, if they do not repent, they must finally be pierced to the heart with an undying agony. What is life but death to him that destroys not his passions. With a bruised and humble heart, do, my friends, overcome these evil passions. Forgive one another—then the clear light of the Divine favour will illuminate your souls."

At this distance of time, only a very imperfect sketch of what was then said can now be given. Many of the beautiful illustrations and happy turns of expression, for which Mr. Haynes was distinguished on special occasions, are now lost from the memory; but they were not lost on the parties concerned in these unchristian divisions.

The effect of this affectionate and solemn appeal was indescribably happy. When the moderator closed his remarks, the parties were melted with tears. They took each other by the hand, made penitential confessions to each other and to the church. The whole church also arose simultaneously, and mutually made confessions. It was a blessed season. Tears of penitence flowed copiously. God was pleased to "pour upon them the spirit of grace and supplication, and they looked upon him whom they had pierced, and mourned for him as one mourneth for a first born." The church was thus reclaimed and humbled, and prepared for a heavenly visitation. A religious revival commenced immediately.

CHAPTER XII.

LETTERS.

LETTER I.

FROM MR. HAYNES TO THE PASTOR OF THE FIRST CHURCH IN GRANVILLE.

Rutland, January 12th, 1805.

VERY DEAR SIR,

It seems, for some reason, our correspondence has for a long time been interrupted. Whether it is not through criminal inattention, may be a serious question. May it again be revived? Granville being my former home, renders intelligence from thence interesting. I often hear from you, though not by letter. Were I at your house, your first inquiry would be—"How is religion among you?" I must answer,—Not as in days

past, though some hopeful appearances. A little boy of twelve years old joined the church a few days ago; being asked what was the means of his being awakened, he said, that "he thought one night that he had been given up to God in baptism, and he thought it to be his duty to give himself up to God." He is a remarkable instance of piety. I wished that our Baptist brethren had heard the relation.

The alteration that God has made in this state within the last two or three years is surprising. Thousands have been converted. The call almost everywhere now is—*preach! preach!* The harvest is great. I have been on a mission last fall, and was pleased to see the attention among the people. I am fully convinced that missionary exertions should be encouraged. We have formed a society in this state. I think we shall be able to maintain one missionary constantly; but labourers are few. You have heard of the death of the Rev. Dr. Swift. He died suddenly, while out on a mission, at the same time that I was out. I had an interview with him a few days before his death. Why so useful a man was taken away, and such a vile wretch spared, is to be resolved into the sovereign wisdom of God. Our loss is almost insupportable. Zion trembled when he fell. I wonder that I have not visited Granville before now. Never was I so taken up with ministerial work, but yet do nothing. I still hope to see you. I am to set out to-morrow for Woodstock, over the mountains, to an ordination.

Remember me at the throne of grace.

Yours sincerely in gospel bonds, &c

This was written in the greatest haste, which must excuse inelegance—'tis time to attend conference.

LETTER II.

TO THE SAME.

Rutland, February 9th, 1806.

Rev. and dear Sir,

Did you know the satisfaction it affords me to hear from you and from Granville, the place of my former residence, I am persuaded you would feel yourself amply rewarded in writing to me. You speak of stupidity among you, and I wish I was able to tell you that it is different with us. We have had great and peculiar trials, such as I have never experienced since I have been in the work of the ministry; but, through the blessing of God, they have in a good measure subsided. I think, on the whole, matters are growing more favourable as to religion in Vermont. Ministers are settling very fast. Middletown, Middlebury, Essex, and Shorham, afford recent instances. Many other towns are following their example. I think, as Dr. Burton observed the other day, that infidelity is on the decline, which makes the enemy to rage violently.

I was apprized of Mr. S——'s sentiment more than a year ago, by a man from his parish. I think that Arianism is what will now call for the resistance of the advocates for truth.

I was exceedingly pleased with your proposal to contribute something for the use of children. I think we are too apt to neglect them. The future being of the church depends, under God, upon them. Should I be able to afford any materials for the work, I shall most willingly contribute.

In answer to your question* I would readily say, No; for the reasons following:—God nowhere requires it. Those exercises necessary for damnation are what the holy soul would deprecate. The damned will for ever hate God and seek his destruction. A Christian can never see that it is for the glory of God to damn him.

* Does true submission ever imply a willingness to be damned for the glory of God?

We are to seek the good, and not the misery of our own souls. So, to be willing to be damned for the glory of God, would involve a contradiction. God never will and never can reveal to his people that 'tis his or for his glory to damn them. Much might be said on the subject, but as you wish for an answer just as you state the question, I give it hastily; perhaps my reasoning is not conclusive. The text often quoted as supposed by some to carry a different idea, is Rom. ix., 3. Much has been said on this difficult text. I will submit the following remark to your consideration. I find the Greek word απο, which is translated *from*, often rendered *with*, as you will see by turning to your Greek Lexicon, and I could give instances in the Scriptures had I time,—but the bearer waits. Perhaps the reading is, "I could wish myself accursed *with* Christ, or die an accursed death as he did, for my brethren and kindred according to the flesh." But this is submitted to your examination. I intended to have enlarged and furnished you with some of my plans of sermons, if they would be worth notice, and by that means have excited you to have made me better returns. I preached to-day from Psal. xlviii., 14, and from Judges x., 14. On the first I had this method:—To show, 1. In what sense God is the believer's God. 2. That he will always be their God. 3. The great advantage in having him for our God. The other text afforded this point:—That those who have any thing short of the true God for their God, may expect to have none other to go to in the time of their distress. 1. Who are they that have any other God? 2. A day of tribulation will soon overtake such. 3. Prove the point.

Sir, please to write to me as soon as possible.

Believe me yours, in the fellowship of the gospel.

LETTER III.

FROM MR. HAYNES TO DEACON ELIHU ATKINS.

Rutland, July 7, 1816.

VERY DEAR SIR,

Your kind letter has been received, and would have been answered long ago had not sickness prevented. Soon after the receipt of your communication I was seized with a most distressing disorder, which brought me to the borders of the grave. Five or six Sabbaths I was unable to attend divine service. But God, who is rich in mercy, has so far recovered me that, through great infirmity of body, I have been able this day to preach and administer the holy supper. I am fast recovering my health. You will see by my writing that I am in a weak and trembling state; you will scarcely be able to read my writing. You inform me of the death of many among you, but at the same time of some who have been raised from the dead. This in a degree turns our mourning into joy. * * * Mr. A. J. Bogue called on me last week; complains bitterly against the clergy; he tells me he has joined another presbytery, viz., under James Madison, which he likes better.† * * * You inform me of your new connexion, in which I wish you God's blessing. * * * The season among us appears gloomy; it is cold and dry. God has evidently a controversy with us. Remember me to Mrs. B. and her mother. I remember the last interview I had with their dear deceased friend may the Lord support them.

Yours sincerely.

† Mr. B. had been deposed by the Presbytery, and was now chaplain in the army.

LETTER IV.

FROM MR. HAYNES TO THE PASTOR OF THE FIRST CHURCH IN GRANVILLE.

Rutland, October 28, 1816.

Dear Sir,

* * My health is better than when I wrote to you last, though it is far from being confirmed—probably never will be. I am however able, in my poor way, to perform ministerial services. My late sickness has greatly impaired my constitution. It is time for us to realize that the time of our departure is at hand. There is nothing very favourable with respect to religion in this town, though there seems to be a greater attention to meeting than formerly. In the east parish there are some drops of Divine influence. In many places in this state God is doing wonders, particularly at Westminster, Putney, Bridgewater, and Salisbury; at Middlebury the work is great; at Cornwall, New-Haven, Charlotte, St. Albans, Sheldon, Benson, and many other places. We hear good news from the westward; also from Massachusetts. Some begin to predict that the millennium draws nigh. * * * I thank you for the pains you took in your former letter to inform me of a number who had obtained hope among you, and of the deaths. I wish you would give further like information. I can never be weaned from G., the place of my long residence. We are threatened here with a scarcity as to worldly things. The latter harvest is chiefly cut off; how is it among you? God's judgments are abroad in the earth.

Faithfully yours

P. S. I have just been reading a sermon of Dr Lathrop's, of West Springfield, on the sixtieth anniversary of his ministry. He is eighty-four or eighty-five years of age. He is truly a wonderful man.

Remember me at the throne of grace.

LETTER V.

TO DEACON ELIHU ATKINS.

Rutland, November 27, 1816.

AFFECTIONATE FRIEND,

Yours by Mr. H., bearing date the 7th instant, has been received, and read with pleasure and satisfaction. It informed of your health and prosperity, and that of your family; that you had one added to your church; of the wonderful work of God at Sandisfield and other places. You inform me that the latter harvest is cut off among you and in Connecticut in a great measure. But, at the same time, if the cause of God flourishes and prospers, it is more than to have *corn*, oil, or wine increase. In the east parish of Rutland there is considerable attention to religion, but among us there is nothing special except stupidity and irreligion. Near by us, God is at work in a wonderful manner. In Fairhaven many are inquiring, "What shall we do to be saved?" Those that are stout-hearted and far from righteousness are bowing to the sceptre of grace. The work is begun at Castleton, seven miles from us. We almost hope we shall not be passed by. *Three* or *four*, and sometimes *five* hundred meet at a time. A few days ago a number met in Fairhaven for prayer, as they have done for some time every morning. But the minister, Mr. Cushman, was sick, and could not attend, and none were there that could attempt the duty of prayer. They were in distress to know what they could do. One, who was in great distress, proposed that he would kneel down and say the Lord's prayer if the rest would join. Accordingly they did, and it had a blessed effect. The church at Fairhaven had been reduced to three or four male members. But God has appeared in a needy time.

You mention two deaths, Mrs. P. and Mrs. H. Did Mrs. P. become any more rational before her death? I remember the many days and nights I spent in that family in the time of her husband's sickness and death.

Was Mrs. H. insane, or was it suicide in the aggravated sense? * * * My health is rather on the gain, though it is not as formerly—'tis not likely it ever will be. I have just received a request to cross the Green Mountains, and preach a dedication sermon at a new meeting-house lately erected. I contemplate to go if my health will admit. I feel almost worn out. We cannot expect to continue long by reason of death. Mrs. A. wishes to know whether I ever expect to visit G. again. My answer is, 'tis what I even long for much, and, should Providence open the door, I intend to; but you see life is uncertain, and she and I have become old, and it will not do for us to depend much on future time. Oh that we could often reflect on the words of old Barzillai, 2d Sam. xix., 34—"How long have I to live?"

I think much of being dismissed from my people, should they be willing, and have more latitude to visit friends, but am not determined. Should I live, I hope within a year to visit you; but all is uncertain in this life but death. * * * *

Your sincere friend and servant.

LETTER VI.

TO DEACON E. ATKINS.

Rutland, Feb. 17, 1817.

Dear Sir,

* * * I am happy in letting you know that the work still goes on in those places I mentioned to you in my last. On the first Sabbath in this month, nearly one hundred came forward in Castleton, and made public profession. No instance like it has ever taken place in these parts. Never did I see a work so powerful as the one in that place. Perhaps nearly as many more have obtained hopes. The work goes on in other places—and, what is wonderful, the Lord has come among us, though unworthy. The attention of people is called up, and some are rejoicing in hope. We have conferences every day or night this week.

Our meetings are crowded. My labours have been more abundant lately than ever they were since I have been in the ministry. Oh, that I could do the work well! I feel unequal to the task. I ask your prayers. Some begin to predict that the millennium is at hand. I think Mr. Flavel somewhere says, "When doves fly to their windows, look out for a storm." Sinners should take warning. No doubt there will be a great destruction among the wicked before that day, and many will be called in. I preached yesterday from Rev. xii., 7. I think the battle will soon be decided. . . . . The many expressions of friendship I have received from you I can never forget. Your deceased companion I often remember—may we all be ready to follow her.

I remain, as usual, cordially yours, &c

LETTER VII.

TO THE SAME.

Rutland, Sept. 25, 1817.

Dear Sir,

* * * I feel thankful for your communications, although they often contain melancholy tidings—I mean the deaths of friends. It is a remarkable time of health with us, only one adult has died in our society for about twenty-one months—three or four infants have been taken away. We have some attention to religion of late—about thirty have been added to the church—but we are too stupid. I hear that Mrs. A. is dangerously sick; I fear what will be the next tidings. . . . . I long to hear from you.

A melancholy accident happened at Middlebury this week. Professor Allen, of the college, fell from the top of the building, and soon expired; was heard to say, "I am a dead man. The Lord reigneth—let the earth rejoice." Just before he died he was heard to repeat, "The Lord reigneth." So exposed are we to death—

may we all be ready. I wish once more to see you on this side of the grave—but life is uncertain!

Yours affectionately,

LEMUEL HAYNES.

LETTER VIII.

TO THE SAME.

Rutland, Jan. 16, 1818.

DEAR SIR,

* * * You inform me of the state of Mrs. A.; I am glad to hear that she is in some measure recovered, and I would join with you in giving thanks to God for his goodness. I often send my imagination to G——, and see the havoc death has made there. I travel from lane to lane, and I find but few alive. My contemporaries are mainly gone. We may say with great propriety, that the time of our departure is at hand. As to the fruit of our awakening, which you ask me about, I lament to say that the harvest was short, and our hopes not fully answered. We had but only twenty-seven added to our church. There appears to be a great degree of stupidity among us. Saints cold, and sinners bold in sin. But the Lord reigns. Some young people have lately died among us, which has excited some seriousness; I hope it will not be in vain. I feel sometimes discouraged and worn out with fatigue. I tell my people I wish they would release me, at least for a time, and employ some other preacher, that I may journey abroad. You know we are too apt to be uneasy.

* * * I thank you over and over again for you. letters.

Cordially yours.

CHAPTER XIII.

ATTENDANCE AT THE MEETING OF THE GENERAL ASSOCIATION OF CONNECTICUT.

In 1814 Mr. Haynes attended the session of the General Association of Connecticut, as a delegate from the General Convention of ministers in Vermont. On his way to Fairfield, the place of meeting, he visited the city of New-Haven, where he lingered a day or two, to enjoy an interview with the Rev. Dr. Dwight, the highly distinguished president of Yale College.

On his arrival, it was announced that the Rev. Mr. Haynes, of Vermont, would preach in the Blue Church; and at an early hour the house was filled. Mr. Haynes was introduced into the pulpit, and being very desirous to see Dr. Dwight, he carefully watched every person who entered in the garb of a clergyman, to see if he might be Dr. Dwight, whom he had then never seen. One came in, and another, and another, and he asked himself—Can that man be Dr. Dwight? and he mentally answered—no, no—for several in succession. At length there entered a gentleman whom he pronounced unhesitatingly to be Dr. Dwight, and when he saw him ascend the pulpit stairs he was sure he was right. "How did you feel," said one to him afterward, "when you found you were to preach before Dr. Dwight?" "Oh," said he, "I learned long ago not to fear the face of clay."

"That sermon," says Professor Silliman, of Yale

College, "it was my pleasure to hear. It was preached to a full audience, in the old Blue Church, as it was called (formerly Dr. Edwards's), on the northeast corner of the public square. I well remember the text—which was in Isa. v., 4; 'What could have been done more to my vineyard that I have not done in it? Wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes.' The doctrine obviously flowing from this remarkable passage was illustrated and enforced by the preacher with dignity and feeling, and left, I doubt not, a happy influence upon the audience, both as regards the important truths illustrated, and the capacity and piety of the preacher."

An intelligent and highly respectable lady, who was then at a boarding-school in New-Haven, and was present at the evening meeting, has kindly furnished the following communication.

West Springfield, Feb. 26, 1836.

Dear Sir,

It would afford me great pleasure could I communicate any thing that would be of service to you concerning the estimable man of whom you are preparing a memoir. When I saw him I was but a child of ten years. I then heard him preach at New-Haven. * * * His appearance, the simplicity of his manner, I shall ever remember with interest. I recollect that in the course of his sermon he broke out in something like the following strain of remark:—"A good lady has been on a visit this afternoon,—have you had a good visit, madam?"—"Oh yes, a charming visit."—"And did you converse about the Lord Jesus Christ?"—"Oh no, we did not say any thing about Christ."—"What!" he exclaimed with emphasis, "a charming visit, and not a word said about the Lord Jesus, the Saviour of sinners?" From this he went on to speak of the indifference and guilt of Christians, in neglecting to con-

verse about the Saviour. This has occurred to my mind hundreds of times in later years, and I trust it has been and ever will be a salutary lesson to me.

About the same time he preached before the General Association of Connecticut, in one of the towns west of New-Haven. My father* heard him on both these occasions. I have often heard him speak of the latter as an interesting season. Mr. Haynes at that time related an anecdote which has since been frequently published. "A lady, who was fond of gayety, spent the whole afternoon and evening with a party at cards, and other vain amusements; and, returning home late at night, found her waiting-maid reading a religious book. She cast her eye upon the book, and read the word 'eternity,' at the same time reproaching the girl for reading such gloomy books. After retiring to rest, she was overheard by the maid-servant groaning and weeping. She went to her mistress, and inquiring what was the matter, 'Oh,' said she, '*that word*—that awful word, *eternity!*'" This was related in such a manner as to make a deep impression.

Dr. Dwight, sitting in the pulpit with the speaker, was observed to be deeply affected, even to tears.

* * * *

Yours, &c.

E. K. Hazen.

Rev. Dr. Cooley.

The reader will not fail to be delighted with a full analysis of this very interesting sermon, as far as it can be collected from the brief skeleton left among the manuscripts of the author.

* Rev. Asa King.

SERMON.

Isa. v., 4 :—"*What could have been done more to my vineyard that I have not done in it? wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes.*"

Vineyards were very common in the eastern country, and composed a considerable part of field husbandry. They were made in very fruitful places, and required much care and cultivation—often expressive of that care which God takes of people in this world, especially of Israel. A vine is a weak, slender thing, that cannot support itself,—unless it bear fruit it is of no value, as illustrated in Ezek. xv. Unprofitable to God—themselves—saints—sinners—devils.

A great naturalist tells us of one single grape-vine, planted by the Emperess Livia, that produced one hundred and eight gallons of wine in a year.

In the words before us, we have God's care of his people. He even appeals to man's own judgment, that they would decide the controversy between him and his people. What could I have done more? &c. What is it possible to do more?—*Sept.*

We have the barrenness of men under Divine cultivation. They did not answer the reasonable expectations of the Almighty.

There are two or three important points that are worthy of our serious consideration.

I. *In some sense* God does all that he can for sinners.

II. God may most reasonably look that men should bring forth good fruit under Divine cultivations.

III. Men in general are very far from answering such an expectation.

When it is said in the doctrine that *God does all that he can*, we are not to suppose that God does all that it is in his natural power to do. A parent may offer all his estate to a rebellious child to reclaim him; or he may

relinquish his authority. So God has a natural power to give up the reins of government into the hands of sinners. But this would be inconsistent with God's holiness, goodness, and truth.

It is as much impossible for the Deity to do that which it is inconsistent with his moral character to do, as if it were not in his natural power to do it. *God does all he can do that is consistent with the general good:* and, should he do more, it would avail nothing. God has adopted the best possible plan for the salvation of men.

1. God has been at as great expense to make an atonement as he could. All the perfections of the Godhead centre in Christ. More than if he had sacrificed worlds.

2. God could hold up no more powerful motives. Psal. l., 23. Stronger than Adam had before the fall. John x., 10.

3. God has given us as great evidence as possible of his willingness to save sinners, and that he is sincere in his offers of salvation. Has sworn, Ezek. xxxiii., 11; Heb. vi., 18. Has actually saved some of the chief of sinners,—yea, all that would come. In his conduct on earth—in heaven.

4. God has been as earnest in his invitations as he could be. Read Isa. lv., 1; Matt. xi., 28, 29; John vii., 37; Rev. iii., 20; xxii., 17; Psal. xxiv., 7; Jer. iii., 4; xxxi., 18, 19, 20.

5. God has brought down the conditions as low as he could.

6. We have as clear evidence as God can give and we receive of the truth of religion.

How futile the Jews' arguments? Mother's name *Mary?*

7. God has promised as great a reward as he can. All he has, Luke xv., 31.

8. God waits on sinners as long as is consistent with the general good. It would be injurious to others, and even to sinners themselves, should he wait longer,—viz., on the finally impenitent.

9. God sets before men as great threatenings as he can,—eternal death.

II. God may reasonably expect, &c.

I *looked, stayed,* or *waited.—Sept.* Not that the Almighty is disappointed. Things are just as God knew they would be. The idea is, that men's bringing forth fruit is most reasonable, in itself considered. Many things are reasonable that do not take place.

1. From a view of the great advantages they enjoy.

2. We may reasonably expect an event will take place, when such exertions are put forth to produce it as would effect it, unless counteracted by the most unreasonable conduct. 2 Kings viii., 15.

3. From a consideration of their relation to God. Isa. i., 2. We owe all to God—*my* vineyard.

4. From the ability God has given them. If we have hands, ears, and eyes, 'tis reasonable that we should use them—'tis accepted according to what a man hath. The service is most reasonable. Rom. xii., 1.

5. From the great reward promised—even eternal life.

6. From a view of the faithfulness of inferior creatures.

7. From the dreadful consequences of barrenness, v., 5, 6, 7, 10.

III. Men in general are far from answering such an expectation. 'Tis the general complaint in Scripture. Compared to barren trees—unprofitable servants—Ephraim is an empty vine.—Hos. x., 1; Deut. xxx., 32.

God destroys whole nations for their barrenness, verses following the text. Ten acres only seven and a half gallons, ver. 10.

Christians complain. Examine the conduct of men towards God — others—law — gospel—under means; judgments. How do they improve their time—talents —faculties of soul and body?

From the charge that will be brought in against men at the day of judgment, "Ye gave me no meat."

IMPROVEMENT.

1. 'Tis impossible for God to save more sinners than he does.

2. Yet 'tis possible for all to be saved.

3. A reason why sinners complain is because God does so much for them.

4. The wicked do much to oppose their salvation. What could they do more? They would do more if God would let them Jer. iii., 5.

5. God's character will appear glorious at the day of judgment. He will let it be known what he has done.

6. Sinners will likely be damned,—since God does all he can and they are not saved,—and they do all they can to be damned.

7. We should do all we can for the salvation of men.

8. All should examine their fruit—this is the way to know Christians.

9. Sinners should repent, and make it possible for God to save them.

EXTRACT OF A LETTER FROM DAVID JUDSON, ESQ.

Fairfield, March 5, 1836.

Sir,

I well recollect that Reverend Lemuel Haynes (the partially coloured preacher) did preach in this place, before the General Association of Connecticut, as delegate from Vermont, in 1814; that Dr. Dwight and Mr. Goodrich sat in the pulpit with him. Dr. Dwight spoke very highly of his sermon, and of his great usefulness in Vermont—that, in his attendance with the Association, he discovered a very great knowledge of the Scriptures, and was almost as a concordance to refer them to texts. The church was much crowded on the

occasion—and the people much pleased with the preacher. * * *

I am your obedient servant,

DAVID JUDSON

EXTRACT OF A LETTER FROM REVEREND PRESIDENT HUMPHREY.

Amherst College, April 5, 1836.

REV. AND VERY DEAR SIR,

* * * I had heard much of Mr. Haynes from my earliest remembrance, especially from my mother, who was a great admirer of his preaching; but I never saw him till 1814, when he attended the General Association of Connecticut, as a delegate from the churches of Vermont. I was then pastor of the church in Fairfield, and the Association met there that year. It was our privilege to receive *Father* Haynes (for so we regarded him), with other members of that body, as an inmate of our own house. Though my time was very much taken up, as you know is unavoidable under such circumstances, my recollections of him are very distinct. He was exceedingly simple and child-like in his manners—sociable and shrewd in his observations upon men and things, but rather inclined to keep himself in the back-ground, notwithstanding the marked attention he received from all the brethren. His prayers in the family were characterized by great humility and spirituality, and his conversation was highly edifying. It was evident that he had been a diligent student of the Bible, and that he had an uncommon knowledge of those things which the "Holy Ghost teacheth."

Everybody, of course, was anxious to hear him preach, and none so much as the eighty or hundred ministers, including Dr. Dwight, who attended the Association. With a good deal of reluctance he consented; and I believe I may say with truth, that our expectations were more than answered. According to the best of my recollection, he used no notes, but spoke

with freedom and correctness. His sermon was rich in Scriptural thought, perfumed with holy unction, and abounded with striking illustrations. It was from that interesting passage in Isaiah, "Look unto me and be ye saved, all the ends of the earth." Some of his closing remarks, as I well remember, produced a powerful effect upon the great congregation. He had been representing the sinner as in the last stages of spiritual disease—just ready to sink down in death and despair —unable to help himself, but yet capable of *looking* to the Lord Jesus Christ for help. How affecting is such a condition! but it is not hopeless! "It is," said he, "as if a child was so very sick as not to be able to go to his father, nor even stretch out his hand for help, nor to speak a word, but merely to *look*. Such an imploring look the father understands perfectly, and all his bowels of compassion are moved within him. So it is with the dying sinner; as long as he can look there is hope. Let him look to Christ by an eye of faith in his greatest extremity, and he shall be saved." It was so unexpected, and there was so much of truth and nature in it, that I believe I may literally say, hundreds were melted into tears.

By the grace of God Mr. Haynes was what he was. May you, dear sir, be assisted by that good Spirit which dwelt in him so richly, in preparing the memorial of him which you now have in hand; and, under the Divine blessing, may it be made eminently useful, wherever it shall be circulated and read.

I am, dear sir,

Very sincerely and affectionately yours,

H. Humphrey.

CHAPTER XIV.

DISMISSION FROM RUTLAND.

It was a sage remark of Rev. Robert Hall, "that the Christian ministry is in danger of losing something of its energy and sanctity by embarking on the stormy element of political debate." In the most interesting period of the life of Mr. Haynes, there was an interruption of the blessed effects of his ministerial labours through the influence of violent political controversy. The impression made throughout the United States by the late war with Great Britain was such, that nearly every freeman was identified with one or the other of the two great parties which then divided the nation.

It will be remembered that in early life Mr. Haynes took the field as a common soldier in defence of his country. A mind like his, which had been imbued with the spirit of the American revolution, could not easily rest in neutrality while great and conflicting interests were apparently rending asunder the nation for which he had fought. In principle he was a disciple of Washington. The State of Vermont was early agitated by the measures of the national government. The spirit of party rapidly ripened into a spirit of deeply-rooted and unquenchable rancour. Mr. Haynes was invited to preach on political occasions, and in some instances to give his sermons to the public through the medium of the press. He *talked* sometimes about politics, and probably with a keenness and sarcasm which were *felt*.

His talents and influence he consecrated to sustain the views of the immortal Washington; and the keenness of his satire often fell upon unprincipled parasites, whatever might be their political creed.

In one of his published discourses he has the following paragraph:—"A dissembler is one proud of applause—will advertise himself for office—dazzle the public mind with high pretences, like aspiring Absalom, 'Oh that I were made judge in the land, that every man that hath any suit or cause might come unto me, and I would do him justice!' Such devotees to applause and hypocrisy will, even when the destinies of their country are at stake, be to a commonwealth what Arnold was to American freedom, or Robespierre to a French Republic."

Political excitement interrupted the harmony which had subsisted between pastor and people in West Rutland. In some instances Mr. Haynes experienced unkindness, and even abuse, from unprincipled men. From such trials, however, it was always his felicity to come forth as "gold tried in the fire." An unprincipled man, overtaking him in the highway, accosted him in the style of rude impertinence and abuse, as follows:—"Mr. Haynes, have you heard the scandalous reports that are abroad about you?"—"I have heard nothing," replied Mr. Haynes, very calmly.

The man proceeded to state the evil reports, alleging that they were true, using profane and abusive language. "You see," continued he, "what a disgrace they have brought upon your character!" Mr. Haynes, in the spirit of his Master, "when he was reviled, reviled not again—when he suffered, threatened not." He passed on silently till he reached the gate of his own house,

when he turned to the persecutor and said to him—"Well, Mr. ——, you see what disgrace my conduct has brought upon me, according to your account. I want you to take warning from me to forsake your evil course, and thus save your own character from disgrace." Thus they parted. The next day he came to him with humble acknowledgments, saying, "I was wrong! I was wrong! I ask your forgiveness."

The trials which ministers are often called to experience are ordered in wisdom, and designed to brighten their Christian graces. Hence, said the apostle, "We glory in tribulations also, knowing that tribulation worketh patience, and patience experience, and experience hope, and hope maketh not ashamed."

If the subject of this memoir, at a season of great party excitement and political phrensy, was wounded in his feelings or his good name, it was only to shed a lustre around his Christian character.

> "He loved the world that hated him; the tear
> That fell upon his Bible was sincere;
> Assailed by scandal and the tongue of strife,
> His only answer was—a blameless life;
> And he that forged and he that threw the dart,
> Had each a brother's interest in his heart."

Mr. Haynes was a discreet observer of "the signs of the times." While reasons of weight pleaded for his continuance with his beloved church in West Rutland, others of greater weight seemed to call for his removal. Upon prayerful deliberation, he felt himself governed by the indications of Providence in requesting a dismission from his pastoral charge.

Accordingly, on the 29th of April, 1818, a council was convened, and the pastoral relation by mutual consent was dissolved. The result of council closes with

the following ample testimonial:—"We do cheerfully recommend the Reverend Lemuel Haynes as a tried and faithful minister of Jesus Christ."

The parting scene was deeply painful, both to the pastor and many of the people. He had taken them by the hand in their infancy, and laboured day and night with tears to promote their highest interests for both worlds. He had met them in the sanctuary, the prayer-meeting, and the conference-room, and with great fidelity directed them in the way of salvation. He had been their comforter in the chambers of sickness and of death, and in processions to "the field of graves." In seasons the most deeply impressive and interesting, when the people were moved by the Holy Ghost "as the trees of the wood are moved by the wind," he was to them "the messenger of the Lord of hosts." A great part of the church were his spiritual children. He had gathered more than three hundred into the church under his pastoral care, and had seen the parish rise under his influence and labours to a state of high respectability.

LETTER I

FROM MR. HAYNES TO DEACON ATKINS.

Rutland, 20th May, 1818.

DEAR AND RESPECTED FRIEND,

Attended with some infirmity of body, I now sit down at my table to write a few lines. You have doubtless heard of the event which has taken place with respect to myself. On the 29th of last month I was dismissed from the people of my charge, with whom I have laboured more than thirty years. I think I gave you a hint in a former letter that I expected it would be the case. It was by mutual agreement. No impeachment of my moral or ministerial character was

pretended. I fully acquiesce in the event. I have many calls to labour elsewhere. I am now preparing a farewell sermon, to be delivered next Sabbath, from Acts xx., 24. Never was a greater degree of stupidity discovered among us; but the Lord reigns. * * I almost hope once more to see Granville; but I am old, and the time of my departure is at hand. Pray write as often as you can, and don't forget me at the throne of grace.

Yours affectionately

LETTER II.

TO THE PASTOR OF THE FIRST CHURCH IN GRANVILLE.

Rutland, 20th May, 1818.

REV. AND DEAR SIR,

Your kind letter and book by Mr. R. were thankfully accepted. An encouragement of another of your labours on an interesting subject was given; if it is out, perhaps I may receive it by the bearer. It would be gratefully accepted. On the 29th day of last month, by an ecclesiastical council, I was dismissed from my pastoral and ministerial relation to the church and people in this place. It was by mutual agreement. The council gave me a higher recommend than I deserve. Such are the events of Divine providence. My work, I find, is not quite done. I have many calls abroad, and have not ceased preaching a single Sabbath. The Lord reigns. I am now preparing a valedictory discourse to deliver next Sabbath. Association meet at my house next Tuesday, and I am preparing a "concio ad clerum," and so have only a moment's time to write to you.

I have just had news from Manchester, that a good work has begun there.

President Bates has come to Middlebury. We are greatly pleased with his singular talents and piety. I hope he will be a great blessing to the seminary. My heart is often at G. I cannot be wholly weaned from the place of my childhood and youth. * * * May

the best of Heaven's blessings rest on you and family, and the people of your charge.

Remember us at the throne of grace, and believe me yours, in the strictest bonds of friendship and labour in the gospel of Jesus.

LETTER III.

TO THE SAME.

Rutland, 13th July, 1818.

VERY DEAR SIR,

I have lately visited Manchester; there is a revival there. I expect to be with them next Sabbath. They have invited me to preach there six months, but I think I cannot go. I have more calls than I can comply with. I find, since my dismission, I am called to more laborious service than before. I think not to be confined again, as I am old and almost worn out. Perhaps I may alter my mind. There are places destitute of preaching all around. * * * My farewell sermon perhaps will be printed; if so, you will accept a copy.

Faithfully yours.

Pray for us!

LETTER IV.

TO DEACON E. ATKINS.

Rutland, 23d September, 1818.

DEAR SIR,

I have just had the pleasure of reading another letter from you, and cannot be too thankful for the pains you take to inform me of matters among you. I am much delighted in hearing from people who were my former acquaintance.

Your account about the daughter of Alderton Pratt is very remarkable. I hope more will be learned about her.

Since my dismission I have not been idle a single Sabbath. I am astonished, and even ashamed, at the pressing calls I have to preach. I know I am unworthy. I have been preaching at Hubbarton and Man-

chester chiefly. Told the people at Manchester I wished they would obtain some other man, but they have renewed their invitation, and I must be with them again. There has been a good work there the season past. Meetings on the Sabbath and at conference are crowded. Last Sabbath I was at Fairhaven; preached to a most solemn congregation. No place has been more favoured with the influences of the Spirit. I had determined not to settle again in the gospel ministry. I am at some loss what is duty. Your family will accept our love. May the Lord guide us unto death.

Yours sincerely,

LEMUEL HAYNES.

P. S. I am called to-day to visit a poor young woman who is going into eternity. I must fold my letter and hasten.

The sufferings, support, and reward of faithful ministers illustrated: being the substance of two Valedictory Discourses, delivered at Rutland, West Parish, May 24th, A. D. 1818, *by* LEMUEL HAYNES, A. M., *late Pastor of the Church in that place.*

ACTS xx., 24.—"*But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God.*"

LONG and painful experience evinces this truth, that the present world is a state of suffering: its influence is as extensive as the inhabited globe. The fall of man points out its commencement and duration. No age, country, or character can plead exemption. The gifts, grace, and inspiration of the great apostle of the Gentiles could not deliver from this calamity. He could recapitulate scenes of distress as well as antici-

pate troubles yet to come. Ephesus was the metropolis of what is called the Minor Asia; Paul visited it in the year 53—preached three years—but, on account of dissensions and persecutions, departed and went to Troas, and from thence to Macedonia and Corinth. Proposing to embark for Syria at Cenchrea, which was about nine miles from Corinth, on its eastern boundary, but fearing the Jews, who, understanding his course, and that he was carrying money to Jerusalem, which he had collected for the saints, lay in wait to rob and kill him, he altered his course, and returned to Macedonia: visited many churches, and came to Miletus, several miles to the south, where he sent for the elders at Ephesus, that he might have an interview with them, to whom he gave the valedictory address contained in the chapter from whence my text is selected. The people at Ephesus were acquainted with the peculiar trials of their former minister, which might excite sympathetic and distressing feelings, and perhaps tend to dishearten them in the cause of religion. To fortify their minds against such discouragements the holy apostle gives them to understand that he was not in the least intimidated or turned aside from advocating that cause in which he had embarked, but was still adhering to those important truths that he had heretofore inculcated at Ephesus and elsewhere. This sentiment is expressed in the heroic and ecstatic language of the words before us: "But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God."

The method I propose in illustrating the subject before us is,

I. To show that ministers of the gospel receive their commission from the Lord Jesus Christ.

II. That they will soon accomplish their work and finish their course.

III. That wherever they go they may expect to meet with trials and sufferings.

IV. That they ought not in the least to fear or be moved from the path of duty by their trials, but persevere in their work.

V. The faithful ministry of the servants of Christ will terminate or issue in their great joy and satisfaction.

Paul says in my text that he received it of the Lord Jesus Christ. The same apostle is very explicit on this subject, Gal. i., 11, 12: "But I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." Again, Rom. x., 15, "How can they preach except they be *sent?*"—"No man taketh this honour unto himself but he that is *called of God*, as was Aaron," Heb. v., 4. In the early periods of time, preachers of righteousness were called and sent forth by the Almighty In every succeeding age God has been carrying on his work by the ministry of men: such are called prophets, apostles, &c. It was through the instrumentality of gospel ministers that the kingdom of the Redeemer was promulgated in the days of the Messiah, who gave them their commission, and sent them forth upon the important embassy, see Matt. x., 26; Luke x., 3. Although primitive bishops were many of them called in a miraculous and extraordinary manner, yet this by no means suggests the idea that ordinary ministers do not receive their commission from God, and are not equally sent by him.

The appropriate names belonging to the ambassadors of Christ illustrate the sentiment before us. They are called *stewards*, *servants of the Most High*, *angels' ambassadors*, &c. These characters involve the idea of negotiating business for others, and of receiving commission from them. Plenipotentiaries are invested with full power to act by the court who sends them. Angels are sent from heaven to be ministering spirits on earth; and so, in this sense, bear a relation to the servants of Christ.

The faithful ministers of Christ are engaged in the

cause of God, and it seems suitable that he should appoint them. They are messengers sent on the King's errand to transact business for him, and receive their commission from above. They come to people in the name of the Lord. The motives by which the faithful ministers of Christ are influenced to enter upon their work are not congenial with the natural and carnal dispositions of men; no wicked man, while in that state, was disposed to be a pious preacher of the gospel; so that, when any are inclined, they are moved thereto by the Holy Ghost. When Paul engaged in this work he had to contend with a fleshly and selfish heart, did not confer with flesh and blood, Gal. i., 16. All those natural, spiritual, and acquired abilities that ministers possess are from God—he directs outward circumstances, by which a door is opened for their usefulness and improvement. When Paul came to Troas to preach, he observes that a door was opened unto him *of the Lord*, 2 Cor. ii., 12. The gospel ministry was an ascension gift of Christ, Eph. iv., 8.

Faithful ministers derive strength from Christ to preach and discharge ministerial duties. They are taught to go to him for help, and can exclaim in the language of a pious preacher, "I can do all things through Christ, who strengtheneth me," Phil. iv., 13; who could say, "The Lord stood with me, and strengthened me." 2 Tim. iv., 17.

Ministers receive directions from Christ *how* and *what* to preach. They are to preach the preaching that God bids them. Jonah iii., 2. With *plainness!* The trumpet is to give a distinct and certain sound. They are to deliver God's messages with *earnestness*, under a feeling sense of the importance of their work. Jonah was to *cry* against Nineveh. Isaiah was to cry aloud, and spare not; and lift up his voice like a trumpet, &c. Those awfully betray their trust who deliver their discourses in a cold, formal, and lifeless manner; as though death, judgment, and eternity, and the souls of men, were things to be trifled with. Paul could tell the elders of Ephesus that he had not shunned to declare

unto them all the counsel of God, ver. 27. That he had kept back nothing that was profitable unto them, ver. 20.

The servants of Christ are directed by him how long to tarry with a people. The dispensations of Divine providence dictated to Paul, that after three years continuance at Ephesus, it was time to leave them. He that sent forth primitive evangelists, gives them this direction, Matt. x., 14, 15: "And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet. Verily I say unto you, it shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city." Ver. 23: "But when they persecute you in this city, flee to another." Jeremiah was directed by God to terminate his ministry among his people. Jer. vii., 17: "Therefore pray not for this people, neither lift up cry nor prayer for them, neither make intercession to me: for I will not hear thee." There was a time when the ministry of Hosea with Israel was to cease. He is to *let them alone*. Hos. iv., 17.

The usefulness of a minister among a people may appear to be at an end: this may be occasioned by the unfaithfulness of ministers, or of people, or both; there is criminality somewhere. It may be the case that people may make violent attacks on a minister's character, and do all they can to destroy his influence, and come forward with this hypocritical plea, "The man's usefulness is at an end;" and so cloak their wickedness and deceit under the garb of religion. The great clamour and hue and cry against the church and servants of Christ, are from high pretences to sanctity; and you will find that those who make the widest mouths in their vociferations are the most destitute of virtue and religion.

II. It was proposed to show that ministers will soon accomplish their work and finish their course. Paul speaks in my text of finishing his course. We are all on a journey, travelling into another world. This is the

case with ministers in common with other men. They are not suffered to continue by reason of death, Heb. vii., 23. They *run, fly swiftly*, as the word *dramon* signifies. They have an object in view, on which their attention should be fixed, "even on the things that are ETERNAL." 2 Cor. iv., 18.

The prophets, the apostles, and those eminent servants of Christ who afford us daily instruction, where are they? Do they live for ever? No: they ran their race, they have finished their course, and their work on earth, and among the people once committed to their care, is come to a final end. St. Paul pursued his work with diligence and rapidity, like one in a race. He visited many places and planted churches. Seven towns in Italy—in Greece, nine—in Syria, nine cities —in Asia Minor, ten—in Asia, fifteen—in Egypt, three. He visited seventeen islands. 'Tis said that he was converted on the 25th day of January, and baptized the 28th. In nine years he had travelled 1928 miles. He had preached much in Arabia. In a second travel he went 1744. His third was 2154. His fourth was 3396 miles.

He travelled much more after this. St. Paul is supposed to have been about 70 years of age when he died. He calls his life only a moment; that the time is short. The lives of ministers are often shortened by the trials they meet with; sometimes they are actually put to death for the sake of the gospel: they can say with this holy apostle, "As dying, and behold we live! as chastened, and not killed: as sorrowing, yet always rejoicing." The memory of a Patrick, a Beveridge, a Manton, a Flavel, a Watts, a Doddridge, an Edwards, Hopkins, Bellamy, Spencer, and Fuller, is precious to us; but, alas! we see them no more. No more in their studies; no more the visitants of their bereaved flock; no more in their chapels or sanctuaries on earth. They have run their race, finished their course, and are receiving their reward. Their successors in office are pursuing them with rapid speed; and will soon, very soon, accomplish their work. The labours of faithful

ministers are of that nature that subjects to pulmonary and many diseases incident to public speakers. Instruments there are on every side to hurry them to the bar of God, and put an end to their labours. That with propriety they may adopt the language of dying Peter, "I must shortly put off my tabernacle." Since I came to this state, which is a little more than thirty years, twenty-seven ministers have died on this side of the Green Mountain, and forty have been dismissed from their people; two lie dead in this burying-yard. Paul lived nine or ten years after delivering his farewell discourse. Moses continued his ministry for eighty years. Noah for one hundred and twenty. Jeremiah thirty-two years. But how soon did they finish their course, and bid farewell to the world!

III. Wherever ministers go, they may expect to meet with trials and sufferings.

This was what was taught Paul by the Holy Ghost, as you will see in the two verses immediately preceding my text. "And now, behold I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there: save that the Holy Ghost witnesseth in every city, saying that *bonds* and *afflictions* abide me." We are taught by the same spirit that 'tis through much tribulation we are to enter into the kingdom of God, Acts xiv., 22. Our blessed Lord, when he sent out his disciples to preach, lets them know that they went forth like sheep among wolves, Matth. x., 16. Ezekiel's hearers were to him as *briers* and *thorns;* as uncomfortable and tormenting as thorns and briers are, that tear and wound the flesh; hedged up and armed that he could have no access to their minds or influence among them. The wicked are compared to a hedge of thorns, Prov. xv., 19. God says of people, "Behold I will hedge up thy way with thorns," Hos. ii., 6. It is the case with sinners, that they are so prejudiced against the doctrines of the gospel and the servants of Christ, that it is dangerous to come near them. What a sore complaint was made against Jeremiah's hearers, Jer. ix., 8. "Their tongue is as an arrow shot

out; it speaketh deceit; one speaketh peaceably to his neighbour with his mouth, but in his heart he layeth his wait."

If we trace the dispensations of Divine providence, we obtain further evidence in proof that the servants of Christ may expect to meet with trials wherever they go. Paul went to Arabia; the Jews sought to kill him. He went to Jerusalem, to Judea, to Syria, Cilicia, and most of the countries of the Minor Asia. His sufferings increased upon him. A minute catalogue of them we have in the sketches he gives of his life, 1 Cor. iv., 10; he observes, "We are fools for Christ's sake." Another time he is so cunning and crafty that there was no dealing with him, 2 Cor. xii., 16. Paul suffered in his name or character. Defaming him by propagating falsehood and lies was not uncommon. People had the impudence and boldness even to affirm and slanderously report, that he and others said, "Let us do evil that good may come," Rom. iii., 8. In Acts xvii., 18, he is called a babbler. "The *babbler* is observed by the critics to be a term of the utmost contempt; in allusion to a little worthless chattering bird that used to pick up the seeds which were scattered in the market-place."—See Dr. Guyse on the place. They pretended he was a man who had picked up a few scraps of "learning in different places, of which he wanted to make a show; and as one who was fond of hearing himself speak, even among those who had studied more than he had." —*Dr. Scott.* "The tongue of a Tertullus is uncommonly eloquent (though more gifted in lying, says one) when called to calumniate Paul before a Roman tribunal. He begins, says Beza, by a diabolical rhetoric and flattery, and ends with lies." Acts xxiv.: "For we have found this man a pestilent fellow, and a mover of sedition among all the Jews throughout the world, and a ringleader of the sect of the Nazarenes: Who also hath gone about to profane the temple; whom we took, and would have judged according to our law," &c.

Lying about the ministers of Christ has been a common thing. "Being defamed, we entreat; we are

made as the filth of the world, and are the offscouring of all things unto this day." 1 Cor. iv., 13. "We are become the purgation of the world. The learned observe, that the persons who were sacrificed to the gods for averting their anger, and for procuring deliverance from any public calamity, were called *purifiers*, and were commonly very mean, worthless persons, and at the time of their being sacrificed were loaded with execrations, that all the misfortunes of the state might rest upon them. The word signifies *expiation*. The apostle compares himself to those devoted persons, who were sacrificed for the purpose above mentioned. The filth of all things. The word signifies filth scoured off; to scour off all around. It is used most commonly to denote the sweeping of the streets and stalls, which, being nuisances, are moved out of sight as quick as possible."—*Dr. Macknight.*

Dr. Scott observes, "They were held as the filth of the world, and refuse and scum of the earth. They were considered below contempt, or as worthy of execration as pestilence and nuisance; who ought to be purged or extirpated out of society, as the common sewer carries away the filth and offscourings of the city to prevent infection and disease. Like human victims, peculiarly mean and vile, offered to the infernal gods, with vehement expressions of abhorrence and execration."

Paul's enemies thought him to be the fruitful source of their calamities, and could they only be rid of him their troubles would cease, their gods would be at peace with them. The united cry was, "Away with such a fellow from the earth, for it is not fit that he should live," Acts xxii., 22. It was a perilous event with this holy apostle when he was with false brethren, 2 Cor. xi., 26. Hear a detail he gives us of sufferings: "In labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in

the deep; in journeying often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among *false brethren;* in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness." It was not the least of his trials that those who professed friendship to him and the cause of religion should turn traitors, and become his enemies. How painful was the reflection of the pious apostle to think that many of the Galatians, who had given recent expressions of friendship to him, had so awfully departed from the truths of the gospel, and become inimical to him? See his affectionate expostulations, Gal. iv.: "I am afraid of you, lest I have bestowed upon you labour in vain. Ye know how, through infirmity of the flesh, I have preached the gospel unto you at the first. And my temptation which was in my flesh ye despised not, nor rejected; but received me as an angel of God. Where is then the blessedness ye spake of? for I bear you record, that, if it had been possible, ye would have plucked out your own eyes, and have given them to me. Am I therefore become your enemy, because I tell you the truth?" When vindicating the cause of God against opposers, he complains that *all* forsook him at first, 2 Tim. iv., 16. When the professed friends of God forsake the ministers of Christ, it is attended with circumstances peculiarly aggravating. The sweet counsel and communion they have taken together are now interrupted—mutual confidence destroyed—the parties exposed to peculiar temptations, which renders it difficult to retain that forgiving spirit manifested by the holy apostle when all men forsook him: "I pray God that it may not be laid to their charge."

David, the man after God's own heart, was tried in this particular, Psal. lv.: "For it was not an enemy that reproached me, then I could have borne it—neither was it he that hated me, that did magnify himself against me, then would I have hid myself from him—

but it was thou, a man mine equal, my guide, and mine acquaintance. We took sweet counsel together, and walked unto the house of God in company." Above all, when the professors of religion take sides with the world against the servants of Christ, they then strengthen the hands of the wicked, and the Saviour is wounded in the house of his friends—which must excite painful sensations in the hearts of faithful ministers. The history of the preachers of the gospel, in every age of the world, affords distressing evidence in proof of the point before us. The imprisonment of a Rutherford, a Baxter, the sufferings of a Manton, Flavel, Whitefield, and their contemporaries, evince this truth, that opposition to the servants of Christ is not an accidental thing, but that it is congenial with the corruption or depravity of the human heart.

Should our own experience, or the consciences of any present prompt them to declare in favour of the sentiment that has engaged our attention, such evidence will be admitted without the imputation of perjury. To carry on their opposition against Paul, friendship to the gospel, or to the doctrines he preached, was pretended; that it was not religion or his preaching that excited their dissatisfaction, but the character of the man; and, could they be rid of him, they would be advocates for the same sentiments. This attachment to the cause of Christ was the motive by which they professed to be influenced. They would therefore employ and hear men who preached Christ, with a design to carry their point against Paul, and render him contemptible. Phil. i., 15, 16: "Some, indeed, preach Christ even of envy and strife; and some also of goodwill. The one preach Christ of contention, not sincerely, supposing to add *affliction* to my bonds."

III. The wretched and dangerous state of unconverted sinners is another source of distress to the faithful servants of Christ: this caused great heaviness and continual sorrow in the heart of Paul, Rom. ix., 2. "The word is used to express the torments of hell," says Mr. Leigh, in his *Critica Sacra*. The history of

Moses, of David, and the prophets, yea, of the blessed Saviour of the world, affords painful demonstration in proof of the point under consideration.

All gospel ministers know experimentally, in some degree, the terror of the Lord, and are led to persuade men, 2 Cor. v., 11. That man that does not appreciate the worth of souls, and is not greatly affected with their dangerous situation, is not qualified for the sacred office. It was the saying of a pious minister, who would arise at midnight and retire for prayer, "How can I rest, how can I sleep, when so many of my congregation are exposed every moment to drop into hell!" The ambassadors of Christ have been called to sacrifice their property, ease, character, yea, their lives, for the salvation of men's souls; like Paul, suffer the loss of all things, not counting their lives dear unto them; being driven from town to town, and have no certain dwelling-place, 1 Cor. iv., 11. The requitals or returns made to the apostle for his benevolence to men, and his sacrifices for their good, was a bitter ingredient in the cup of affliction. He was cast among beasts at Ephesus to be torn in pieces—carried the scars of the whip on his back—and the more faithful, the more hated and abused, and the less beloved, 2 Cor. xii., 15.

The consequences that often attend a minister's leaving a people are distressing: God frequently gives them up to divisions and carnal dissipation, to heresy, and an awful contempt of divine institutions; or, if the externals of religion are attended to, it is often to keep themselves in countenance, and support a character among men, and they often sink into a state of mere formality. Oh! how affecting to a pious minister to see the flock that was the delight and joy of his heart, and once committed to his charge, become an easy prey to the enemy of their souls! How bitter was this reflection to our apostle! Acts xx., 29, 30: "For I know this, that after my departure shall grievous wolves enter in among you, not sparing the flock. And of your own selves shall men arise, speaking perverse things, to draw away disciples after them."

The analogy between cause and effect suggests the idea that the servants of Christ may expect to meet with trials and opposition wherever they go. They will continue to preach the same soul-humbling doctrines, perhaps with greater and greater degrees of perspicuity and zeal; they will still testify the grace of God; they will have the same kind of hearers, whose hearts are enmity against God; and so may expect to meet with similar treatment. Paul preached the same gospel at Jerusalem, at Macedonia, Rome, &c.

In a word, there is no place in this world that either ministers or people can find a peaceful asylum; 'tis compared to the rolling sea.

> "No, 'tis in vain to seek for bliss,
> For bliss can ne'er be found,
> Till we arrive where Jesus is,
> And dwell on heavenly ground."

IV. In following the method proposed, I am to show, that whatever trials the servants of Christ meet with in finishing their course, they ought not to fear or be moved out of the path of duty, but persevere in their work. None of these things move me: "I look on them as mere trifles, and make no account of them."

He did not account even his life dear unto him: He argues from the greater to the less. If the dearest thing, even life, was of no value compared with the cause of God, how diminutive those afflictions that were only for a moment; especially when we consider,

That they suffer in obedience to the commands of God. Ezek. ii., 6: "And thou, son of man, be not afraid of them, neither be thou afraid of their words, though briers and thorns be with thee, and thou dost dwell among scorpions; nor be dismayed at their looks, though they be a rebellious house." Jer. i., 8: "Be not afraid of their faces; for I am with thee, to deliver thee, saith the Lord." Acts xviii., 9, 10: "Then spake the Lord to Paul in the night by a vision, Be not afraid, but speak and hold not thy peace; for I am with thee, and no man shall set on thee to hurt thee." Luke xii., 4: "And I say unto you, my friends, be not afraid of them

that kill the body, and after that have no more that they can do." Obedience to the commands of God will as effectually secure his people from eventual harm, as the high and adamantine walls of the New Jerusalem will the inhabitants of heaven.

The example of him that spake as never man spake, should be a powerful incentive to encourage his servants in their work. 1 Pet. iv., 1. With what persevering diligence did he prosecute his ministry in the face of earth and hell, until in dying accents he could exclaim, "IT IS FINISHED!" The *cause* in which ministers of Christ are engaged may well excite them to persevering faithfulness and fidelity in their work. 'Tis that dear interest for which all things were created, and the cause of the ever blessed God in three persons; for which the glorious Redeemer shed his precious blood, and is now pleading. A cause in which all the dispensations of Divine providence are subservient, and in which all heaven are engaged. The character, oath, life, yea, all the perfections of the Deity, are pledged for its defence. "Lo, I am with you always, even unto the end of the world. Amen," Matt. xxviii., 20, is a promise, that, to all faithful ministers, at all times, even to the second coming of Christ, is as replete with encouragement and support as can be given by the pen of inspiration.

By being steadfast and unmoved under trials, the servants of God can bear an honourable testimony in favour of religion. This is one way by which God has furnished the advocates of the gospel with peculiar arguments in defence of the truth, and has made them rejoice and glory in tribulation. It is not a stoical apathy that reconciles God's people to sufferings; not because they are not susceptible of injuries, and ignorant of abuse; but God is glorified by their patiently enduring. Therefore it is that the language of the persecuted apostles was so appropriate. Acts v., 14: "And they departed from the presence of the council, rejoicing that they were accounted worthy to suffer shame *for his name*." From hence it was that our blessed Lord says to his disciples, Matt. v., 11, 12, "Blessed are ye when

men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad; for great is your reward in heaven: for so persecuted they the prophets which were before you."

The ministers of Christ are frail, imperfect creatures, in common with other men; they need thorns in the flesh to humble and keep them low; and their afflictions tend, if patiently endured, to work for them an exceeding weight of glory, 2 Cor. iv., 17. A reason of Paul's being so useful to the church of God was on account of his being a vessel chosen and formed in the furnace of affliction. Perhaps a more accurate attention to order would have led me to an additional detail of the sufferings of God's people under a former head, such as a body of death, which Paul so much complains of: this made him cry out, O wretched man that I am! I believe this is the greatest enemy that faithful ministers have to contend with, and excites the most painful sensations. Oh! the pride, the stupidity, the corrupt passions, the selfishness, that they often feel! tending to draw away their minds from God, and divert them from a close adherence to duty. These are trials that cleave unto us, go where we will. They are too apt to be intruders, even into our solemn acts of devotion; like Abraham's fowls, descend to mar the sacrifice, and 'tis hard to drive them away.

Ministers of the gospel need not be moved from the path of duty, nor be discouraged under suffering, because it is what they may reasonably expect: this was suggested by Christ to primitive teachers, to fortify against despondency, John xvi.: "These things have I spoken unto you, that ye should not be offended: they shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service," &c. "But these things have I told you, that, when the time shall come, ye may *remember that I told you of them.*"

The ambassadors of Christ have sworn to be faith-

ful—are all under oath—and for them to betray their trust is treason and high-handed perjury. Their profession is before many witnesses: "In the sight of God, who quickeneth all things, and before Christ Jesus," &c., 1 Tim. vi., 13. What is a life, yea, ten thousand lives, when contrasted with that sacrifice that must be made by our deserting the cause of God? The great and sure reward promised to the faithful servants of Christ for all their sufferings should more than barely support them amid all the sorrows of life. Every pain, every tear, every insult they bear for Christ's sake, will secure them a great reward in heaven, Matt. v., 12. The wearisome and tiresome nights they spend here in running their race and in finishing their course, will only prepare them for a more sweet repose and rest at their journey's end, when the morning shall break forth.

V. The faithful ministry of the servants of Christ will terminate or issue in their great joy and satisfaction: "So that I might finish my course with *joy*."

1. They will have the approbation of their own consciences, 2 Cor. i., 12: "For our rejoicing is this, the testimony of our conscience, that, in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you-ward."—"It arises to a holy triumph," says Guyse. Conscience will not be an idle or indifferent spectator at the day of judgment; it will have peculiar influence in accusing or excusing in the day when God shall judge the secrets of men, Rom. ii., 15, 16. It will be a source of unspeakable torment to the wicked, a gnawing worm, that will never, never die; but where its dictates have been held sacred, and not violated, peace, comfort, and holy rejoicing will be the attendants. The true friends of God, amid all the calumny cast upon them by men and devils, can say, in the face of a frowning world, "We trust we have a good conscience."

2. When godly ministers have finished their course, it will end all their imperfections and trials. They

see so many defects in themselves, so much self-seeking, unfaithfulness, and ignorance, that they often tremble lest, after they have preached to others, they may be cast away—that they shall fall short of that heaven they have so often recommended to others, and have their dwelling with the wicked;—but these fears will subside, and, to their surprise, they will hear their Redeemer say, "Enter thou into the joy of thy Lord!"

All those sorrows caused by the state of impenitent sinners, which have occasioned them many wearisome days and nights, will for ever cease. No more slander, no more stripes or imprisonments—they will be out of the reach of men and devils, and obtain a complete and everlasting victory—and shout that ecstatic song, "I have fought a good fight, I have finished my course!" &c.

3. God will explain to them those things that now appear dark and intricate: why so much distress, why they must be made the song of the drunkard, why they must be driven from town to town, and have no certain dwelling-place. The providences of God will all appear harmonious, calculated, through divine ordination, to promote the highest glory of the universe and their personal good. "Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for thy judgments are made *manifest*," will be their song for ever, Rev. xv., 4.

4. It will afford peculiar joy to the people of God, especially to the ministers of Christ, when they have finished their course, in that God will publicly plead and espouse their cause, vindicate the doctrines they inculcate according to truth. The enemies of religion are often complaining that preachers are setters forth of strange things, too rigid, too pointed and *overbearing* in their preaching; tending to wound the delicate feelings of their hearers, like goads and nails, Eccl. xii., 11. There is no stopping the wide mouths of gainsayers; but, so far as ministers have been faithful, God will own them, and vindicate their cause against the vile aspersions of wicked men. Their characters will

be exonerated and cleared from those hard speeches which ungodly sinners have spoken against God and his people, Jude 15.

5. The sentence that will be pronounced and executed on the wicked will afford joy to the saints. In this world the ministers of Christ often tremble by anticipating the misery that is coming on sinners, and especially on their hearers that disregard their admonitions and reproofs, and, like their divine Lord and master, weep over them; but at the day of judgment, although pain and misery will, in itself considered, be undesirable, and an object of displacence, yet their holy and perfect attachment to the divine character will render the displays of vindictive justice glorious, and excite praise and adoration, Rev. xviii., 20: "Rejoice over her, thou heaven, and ye holy apostles and prophets: for God hath avenged you on her."

6. The great and unspeakable reward and honour that will be bestowed and conferred on the faithful servants of Christ will be matter of great joy: it will exhibit the condescending grace of God, and excite humility in them; they can scarcely believe that God could ever take notice and reward such poor services as they have done, and will cry out with wonder, love, and praise, "Lord, when saw we thee an hungered, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? or when saw we thee sick, or in prison, and came unto thee?" Matt. xxv., 37, 38, 39. As God's rewarding the saints will humble them, so it will tend to fit them for the world of everlasting adoration. One great design of the day of judgment will be to exhibit the riches of divine grace, which will excite endless songs of joy to the saints.

> "The more thy glories strike mine eyes,
> The humbler I shall lie;
> Thus, while I sink, my joy shall rise
> Unmeasurably high."—*Watts.*

God will make it appear, that those who had trials of cruel mockings and scourgings, of bonds and impris-

onments, that were stoned and sawn asunder, tempted, slain with the sword, who wandered about in sheepskins and goatskins, in deserts and in mountains, and in dens and caves of the earth, being destitute, afflicted, tormented, &c., were men, after all, of whom the world was not worthy, Heb. xi.

The scars and signals of sufferings in the cause of God, that his people will carry with them, will procure more illustrious monuments than pillars of marble; they will possess that kingdom prepared for them, and be made kings and priests unto God. This was that dignity to which St. Paul was aspiring, the prize of the high calling: that for which he did not account his life dear, honourable unto him.*

Finally, It will enhance the joy and reward of the ministers of Christ to meet all their brethren and companions in tribulations. There will be so great a degree of similarity in the sufferings of the servants of God, and in the interpositions of Divine providence towards them, as to excite a pleasing and holy fellow-feeling in their souls; the celestial spark will catch from breast to breast, while an harmonious flame of divine love and adoration will ascend as from one altar, to Him that hath given them all the victory. Ministers will meet the pious part of their congregations with great rejoicings: those especially to whom they have been instrumental of saving good: Such will be their crown of rejoicing in the day of the Lord Jesus, 2 Cor. i., 14; 1 Thes. ii., 19, 20; Heb. xiii., 17.

Paul will meet with his brethren that were at Corinth, Rome, &c. A more public and interesting rehearsal of their mutual and personal interviews will be attended to. What reciprocal joy will his meeting with Timothy and his son Onesimus afford! The parting of the apostle and his Ephesian brethren at Miletus was painful and distressing; what weeping and sorrowing! but at their arrival at the haven of eternal rest, what a contrast! No fearing that they should see each other's

* The Greek word is *Timian*, honourable, precious.

faces no more; nay, that once mournful parting, and Paul's valedictory sermon, are recognised with emotions of joy, as events necessary to promote the further promulgation of the gospel, and accomplish the decrees of heaven.

Ministers and their people, when they have finished their course, will remember those Bethel visits that they have enjoyed in the sanctuary, and around the table of the Lord, and the sweet counsel they have taken together; they will remember the seasonable reproofs given to each other, and whatever differences have taken place between them will all be forgiven, and for ever exterminated; they will see the wisdom and goodness of God in all these things. Thus, when the ministers of Christ have finished their course, it will finish and put an end to all their troubles: and so their ministry will end, or issue in their unspeakable joy and consolation.

IMPROVEMENT.

1. Since ministers receive their commission from Christ, none have any right to forbid them preaching All courts of inquisitions, all prohibitory measures adopted by men to prevent their declaring the glad tidings of the gospel, or fulfilling the ministry they have received of the Lord Jesus, are an insult on the majesty of Heaven, and discover a spirit hostile to religion and the rights of men, and ought to be treated with a holy contempt by all the servants of Christ. With what religious indignation were those presumptuous measures treated that were used to stop the mouths of those recorded in Acts iv.: "And they called them, and commanded them not to speak at all, nor teach, in the name of Jesus. But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard." Again, chapter xiii.: "When the Jews opposed Paul and Barnabas, they waxed *bold* in their work."

2. Since ministers receive their commission from Heaven, we see the obligations that people are under

to regard them, and pay attention to the sacred lessons they are to inculcate. To reject and despise the ambassadors of Christ is very dangerous: 'tis insulting the sacred Trinity, and accounted high treason in the court of Heaven. It indicates the displeasure of the king when ambassadors are abused and recalled; that the treaty or negotiation of peace is closing. 2 Chron. xxxvi., 16: "But they mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the Lord arose against his people, till there was no remedy." Let the enemies of God fear and tremble when they read the credentials of Christ's ministers, sanctioned with this capital label or inscription, Luke x., 16: "He that heareth you, heareth me; and he that despiseth you, despiseth me; and he that despiseth me, despiseth him that sent me."

3. Since ministers must soon finish their course, the thought should excite them to the utmost faithfulness, constancy, and engagedness in their work, seeing their time is short. We can scarcely believe the senate or legislative department to be the place assigned to gospel ministers, who are to give themselves wholly to the work. Paul could remind his Ephesian brethren, that for the space of three years he ceased not to warn every one, night and day, with tears. The same apostle exhorts Timothy to give attendance to reading, to exhortation, to doctrine. 1 Tim. iv., 13.

How desirable that the servants of Christ receive such a decent support as to be able to devote all their service to the sanctuary and the souls of their hearers. Every sermon should be a kind of farewell discourse. It is said of the pious Mr. Shepherd, that he used to say that he never preached a sermon but what he thought it might be the last. Oh! how does it become us to preach and act like dying men, that we may finish our course with joy!

4. It is no evidence that ministers are not the true servants of Christ because they meet with great opposition from the world, and even from the professors of religion: yea, it was from the high pretenders to sanctity

that the Saviour of men suffered most severely. St. Paul observes concerning bishops, that "they must be of good report of them that are without." Did the apostle mean by this to prove that himself was disqualified for the sacred office, being of bad report among the enemies of God? This, above all others, would disqualify Christ for the ministry. He observes to those whom he sent forth as preachers, Luke vi., 22, "Blessed are ye when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake."—"When men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake." Matt. v., 11. That the ambassadors of Christ should so conduct as to give no just occasion to them that are without to reproach the cause of God, is evident. Doctor Macknight has the following paraphrase on 1 Tim. iii., 7: "Moreover, before his conversion, he must have behaved in such a manner as even to have a good testimony from the heathen, that he may not be liable to reproach for the sins he committed before his conversion, and fall into the snare of the devil, who, by these reproaches, may tempt him to renounce the gospel, knowing that he has little reputation to lose." That the heathen may more willingly receive him, he being formerly a man of good reputation. Consult Henry and Scott on the place, whether the learned commentator has given the meaning of the text or not. We are assured that it was never designed to fix a reproach on the characters of the faithful servants of Christ, or sanction those invectives and slanders so often cast on them by the enemies of God.

That the word of God is often wrested and perverted by him who is no stranger to the art, and introduced as an auxiliary to his evil machinations, is evident, even from the farce he attempted with the blessed Saviour of the world. He can say, "It is written," &c. It is far from being a singular case to have people make and spread false and scandalous things concerning the ministers of the gospel, and even to offer rewards to such

as will join in the game; then, to accomplish their designs, have the audacity and duplicity to say, "Oh! the man is of bad report of them that are without." Was not the Saviour of men betrayed in this way?

Let not his faithful servants relinquish their work, or determine against their call to the sacred office, because they have so many trials and persecutions; "for so persecuted they the prophets which were before you." Matt. v., 12.

5. Since ministers receive their commission from the Lord Jesus Christ, 'tis dangerous for them to go before they are sent. 'Tis suitable that they have some exterior evidence of their mission; something more than their pretensions to inward sanctity. Primitive extraordinary ministers could exhibit miraculous testimonials of their being called to the sacred office. It seems equally necessary that in all succeeding ages the ambassadors of Christ have some kind of credentials of their being regularly called to the work. We therefore find that ordinary ministers not only appeared to be inwardly called by the Holy Ghost, or were in the judgment of charity good men, endowed with ministerial gifts and graces, but were recommended and set apart by those in office, and ordained by the laying on of the hands of the presbytery. Those, therefore, that thrust themselves into the work without these prerequisites, do not come in by the door appointed by the great Head of the church, but climb up some other way, and ought not to be treated and encouraged as the true ministers of Christ.

6. Since all true ministers receive their commission from the court of Heaven, there ought to be a cordial union among them; they should treat each other as brethren. Although they may have gifts differing, the strong are not to despise the weak: they derive license from the same authority, bearing the same signet—are called by different names, such as bishops, overseers, ministers, elders, angels, &c. But we do not conceive that they are expressive of superiority or diversity of grades in office, any more than various names among

men imply different species. The soldiers of Jesus, deriving their commission from the same king, and being engaged in the same cause, should, as far as possible, see eye to eye, and strengthen each other's hands.

7. We infer the truth of the Holy Scriptures, that so accurately foretel the trials and sufferings of gospel ministers. The benevolent embassy with which they are intrusted, and the authority with which they are invested, would indicate better treatment, were it not confronted by predictions in the sacred volume. While, therefore, the enemies of God slander and persecute the servants of Christ, they, in a degree, establish the truth of Divine revelation.

8. The subject teaches how to account for that firmness and intrepidity discovered by the people of God, especially the ministers of Christ, in every age. They will not give up the cause—come life, or come death. This rendered Luther, Melanchton, Huss, Jerome, Polycarp, Wicliffe, and a thousand others, invincible to all the flatteries and intrigues of wicked men and devils, and the menaces and terrors of an inquisition: they could say, "None of these things move us," &c.

9. There will be a very solemn meeting of ministers and people at the day of judgment. Joy and terror will attend the transactions of that day. Ministers and people will meet, as having special business with each other; their reciprocal conduct will be publicly investigated. How suitable that these things are now seriously examined, with candour, before the commencement of that day.

As, in the course of Divine providence, a dissolution of the pastoral and ministerial relation between me and this people has lately taken place, according to the declaration of an ecclesiastical council convened for that purpose, I have been requested to deliver a valedictory discourse. As I am still residing among you, the occasion is different from the one that took place between Paul and those he was then taking his leave of; he tells them, that he knew that those among

whom he had been preaching the kingdom of God should see his face no more: this may, or may not, be the case of the speaker. I am willing to say something on the occasion—which I esteem solemn and interesting,—hoping that I shall be enabled to address you with all that plainness and prudence which becomes one who expects to give an account. The apostle reminds the Ephesian brethren of some things that had transpired while he was with them.

My Brethren and Friends,

The church of Christ in this place was organized forty-two years ago the 20th day of October last, by the assistance of the Rev. Benajah Roots, my worthy predecessor.

It was thirty years ago the 28th day of March last, since I took the pastoral care of this church and people; the church then consisted of forty-two members; since which time, there have been about three hundred and twelve added to it; about sixty have been removed by death, and about four hundred have died in this society, including those above mentioned. There are only ten of the church now living in this place who were here when I first came among you; the greater part sleep in death. I have preached about five thousand five hundred discourses: four hundred of them have been funeral sermons. I have solemnized more than a hundred marriages. During this period we have had two remarkable seasons of the outpourings of the Spirit, as well as some refreshings at other times, which many of us who are yet alive recognise with emotions of joy. Twice I have been brought, in my own apprehensions, to the borders of the grave; but God has spared me to see this day of trial, which I desire to meet with resignation to his will.

The flower of my life has been devoted to your service—and while I lament a thousand imperfections which have attended my ministry, yet, if I am not deceived, it has been my hearty desire to do something for the salvation of your souls. He that provided the

motto of our discourse could say, on his farewell, "I have coveted no man's silver, or gold, or apparel. Yea, ye yourselves know that these hands have ministered unto my necessity." The appropriation of such language is, in a degree, congenial with the testimony that many present could give, and might be admitted, were it not for the danger of comparison. I have sometimes thought that perhaps God designed that I should spend the few of my remaining days among you; and, with a degree of satisfaction, I have looked into the repository of the dead adjoining this house, intending to sleep with them; claiming a sort of kindred dust, intending to rise with them; but the ways of God are mysterious, who often destroys the hope of man. In my solitary reflections I cast a look towards this house to bid it a final adieu; but, in spite of all that fortitude, dictated by reason and religion, can do, the sympathetic tear will betray the imbecility of human nature. Can we suppose that even a Paul was unmoved when "They all wept sore, and fell on his neck, sorrowing most of all that they should see his face no more?" Acts xx., 37, 38.

A three years ministry had excited such reciprocal endearments as made the parting like tearing soul and body asunder. More than one thousand five hundred Sabbaths have I spent with you, the most of them in this house. More than one hundred and thirty seasons of communion have we enjoyed around the table of the Lord. Oh! how many sweet and comfortable days have I spent in this house with you that are alive, and those who are dead! We have taken sweet counsel together; I trust I have at times felt the powerful presence of Christ, while speaking from this desk; cannot we adopt the language of the Psalmist,

> "'Tis with a mournful pleasure now,
> I think on ancient days:
> When to thy house did numbers go,
> And all our work was praise?"

It appears in the course of Divine providence that my labours among you have come to an end. We have done meeting in this house; I am called to give you

the parting hand; but let us all remember that a very solemn meeting awaits us at that day suggested in my text, when we shall all have finished our course.

Our meeting at that day will greatly differ from what it has been in this house: I have often been here and found but few within these walls; some trifling excuse has detained you; but at that day it will not be optional with people whether they attend or not; all will be there; the congregation will be full, not one in a town, state, or in the world, but what will appear. Sometimes you have manifested great stupidity, and I have witnessed drowsiness and carelessness while I have been speaking; but at that day you will be awake and be all attention. You will believe, realize, and feel interested in the things exhibited. Often through the depravity of the human heart, and the prejudice that sinners have to the truth, and to the servants of Christ, they will turn their backs on divine worship, and leave the house of God: But when ministers and people meet before the tribunal of Christ, there will be no deserting or quitting the assembly; there they must hear, however disagreeable their preaching will be, and tormenting to their consciences. In this house our meeting has been promiscuous or indiscriminate; saints and sinners sit on the same seat, around the same table; we cannot certainly say who has and who has not on the wedding garment; but at the day of judgment there will be an exact separation; Christ will separate the sheep from the goats.

In this house we have *often* met, not less than four thousand times; we go and we come: Although we see no fruit of our labour, we do not wholly despair; we hope God may yet bless his word; but when ministers and people meet before the bar of God, it will be the last interview, none to follow it: The case of sinners will then be for ever hopeless and helpless.

One great design of our meeting together in this world is to offer salvation to sinners, to entreat and to beseech them to be reconciled to God; but at the day of judgment an irreversible sentence will be pronounced

on the righteous and on the wicked; the saints will be rewarded, and sinners condemned, and sent to endless perdition.

When the ambassadors of Christ have finished their course, and meet their people, a critical examination will take place: I must give an account concerning the motives which influenced me to come among you, and how I have conducted during my thirty years residence in this place: the doctrines I have inculcated: whether I have designedly kept back any thing that might be profitable to you, or have, through fear of man, or any other criminal cause, shunned to declare the whole counsel of God. Also, as to the *manner* of my preaching, whether I have delivered my discourses in a cold, formal manner; and of my external deportment. You, who have been the people of my charge, must give an account what improvement you have made of my ministry; whether you have attended as you ought; whether your excuses for withdrawing from public worship at any time were sufficient. God will attend to them, and they will be weighed in a just balance; not a single neglect will escape divine notice. We have a thousand excuses, which, when put in the scale of the sanctuary, will be lighter than a feather.

You must give a strict account as to the *manner* of your attending in this house: whether you have received the word with joy, and obeyed its precepts. Parents must render an account, whether they have taught their children, by precept and example, to reverence the word of God, and respect the servants of Christ. Whether they have endeavoured to maintain or support the influence of their minister among the youth or rising generation, and so been workers together with him. Whether the servants of Christ do not fall into contempt in a measure through their instrumentality. People will be examined whether they have contributed to the temporal support of the ministers of Christ; it will not be left with men how much they ought to impart; but God will be the judge how much was suitable, and whether it was agreeable to the word of God, and the exigences of the preacher.

On the separation of a minister from his people, there are often very criminal causes existing, either on the part of the minister or people, or both. There may be *pretended* reasons, while the truth may be kept out of sight, to escape censure. Ecclesiastical councils may think it inexpedient to make any inquiry into the matter; but they will have a plain, candid, and thorough investigation before the tribunal of Christ. No deception, no hypocrisy will be concealed under religious pretences; but it will all be detected and exposed before the assembled universe, and the hearts of all men be revealed.

"Nothing but truth before his throne,
With honour can appear;
The painted hypocrites are known,
Through the disguise they wear."

The accusations brought against the ministers of Christ will be examined. Ministers will fare no better for the name they sustain; their wickedness will be exposed; they condemned or exonerated, not according to popular noise and clamour, but coincident to truth and equity. These are scenes, my brethren, that are just opening before us, and to which we are hastening with the utmost rapidity. These are things that should move us, and call up our attention. It is a small, very small thing to be judged of man's judgment. Oh! let us labour to be found of God in peace. This day to me in some respects is very solemn and interesting, on which I am called to give you the parting hand; but its importance is eclipsed when contrasted with that awful period when we are to meet before Him who is to judge the quick and the dead.

There you and I must shortly appear. Much has been said on the subject of my dismission—that it has been in consequence of my request. I think I have been sufficiently explicit on the matter; but I am willing to repeat it in this public manner, that, had the people been united, wholesome discipline properly exercised, a firm and unshaken attachment to the cause of God manifested among all the professors of religion,

I should have chosen to continue with you at the expense of temporal emolument; but, considering the divisions existing, and the uncommon stupidity prevalent, I have been fully satisfied that it was my duty to be dismissed, and have requested my friends not to oppose it. I am persuaded that it will appear another day that unfaithfulness in the minister did not originate the event, to the exclusion of criminal causes in this society; but this matter is laid over to the day of final decision. I trust I feel in a degree reconciled, knowing that God's way is in the sea and in the deep waters, and his footsteps are unknown.

I find my strength in a degree inadequate to itinerant labours, and that I am shortly to put off this my tabernacle; but I purpose, so long as life and health continue, to preach the same gospel that I have been publishing to you for more than thirty years, and on which, I humbly hope, I have ventured my eternal salvation. Oh that I may be enabled to discharge the duty with greater zeal and fidelity! And now I am called to go, not to Jerusalem, but from place to place, not knowing the things that shall befall me, saving what the Holy Ghost and the providence of God witnesseth in every city, that trials await me; but I hope I can in some small degree say, "But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God."

My dear brethren and friends, I did not realize my attachment to you before the parting time came. Many disagreeable things have taken place; but still I feel my heart going out towards this people. How many pleasant days have I spent with you in this house! How many hours under your roofs, and delightful visits in your families! I will not except a single door that has not been hospitably opened for my reception. Many kindnesses have I received from you, both in sickness and in health. You will accept my warmest gratitude for the many instances of kindness shown

me. I hope, my dear brethren and sisters in the Lord, that you will still remember me at the throne of grace; that God would support me under every trial, and that he would render the evening of my life useful to the church of God: that utterance may be given unto me, that I may open my mouth boldly to make known the mystery of the gospel.

May the Great Head of the church send you a pastor after his own heart, vastly superior in gifts and grace to him who is giving you his farewell address. 'Tis a distressing thought to think that I am about to leave any of you in an unconverted state,—that my labour among you will prove to your heavier condemnation. Particularly let me call on you that are young: this house and your own consciences are witnesses that I have repeatedly called on you to attend to the important concerns of your never, never dying souls, and I fear too many of you in vain. Have you not turned a deaf ear to the calls and invitations of the gospel, and to the solemn warnings of God in his providence? I fear you are going down to eternal destruction, under the intolerable weight of aggravated sins. I will now, perhaps for the last time, invite you to Jesus, the God-man Mediator. Some of your parents, on a death-bed, have charged me with their dying breath to be faithful to you; should it appear at our meeting at the day of judgment that I have in any good measure answered their request, must I re-echo to the tremendous sentence of the judge, "Depart," Amen! Amen? Oh! how dreadful!—how heart-rending the anticipation! Must this be the case? Nothing but a speedy and thorough repentance and turning unto God can prevent it. Dear youth, your souls were once committed to me; I would now commit them to him who is able to keep you from falling, and present you faultless before the presence of his glory, with exceeding joy.

In general, you have treated me with respect; I do not remember ever receiving an insult from a single youth. Many of your parents sleep in dust, where I must shortly be; should I be so happy as to sit down

with them in the kingdom of heaven, and should you arrive at those blissful regions, oh! what a blessed interview! With what ecstatic joy and congratulation should we present the offering before the throne of God with the humble, grateful, and astonishing exclamation, "Here Lord we are, and the natural and spiritual children thou hast graciously given us."

You will shortly hear of the death of the speaker whether his grave will be here or elsewhere is to us uncertain. Oh, remember that those icy fingers were once employed in writing sermons for you; those lips that are now chained in gloomy silence were once speaking to you, in accents that were sounding from Sabbath to Sabbath, and from year to year, within the walls of this house; that his soul has taken its flight to yonder tribunal, where a rehearsal of those discourses that you have heard from him will be made in your ears, and before the assembled universe. Ministers who have finished their course may be useful to people after they are dead: this is an idea suggested by a dying apostle, 2 Pet. i., 15: "Moreover, I will endeavour that you may be able after my decease to have these things always in remembrance." How far, consistent with truth and Christian modesty, I may adopt the language of the holy apostle, ver. 26, will be better known hereafter. "Wherefore I take you to record this day, that I am pure from the blood of all men: for I have not shunned to declare unto you the whole counsel of God."

It was for your sake principally that your fathers called me here: they sat under my ministry but a short time; their memory is still precious, and, though dead, still speak. Oh! for their sake, and for your souls' sake, and above all for the sake of him that created you, hearken to the things that concern your eternal interest. Could you consider your former minister worthy of any respect, I beseech you to manifest it by preparing to meet him, and be a crown of his rejoicing in the day of the Lord Jesus. You that are young will be those who

will compose this society in a short time: we who are advanced in life must soon leave you.

Let me warn you against Sabbath-breaking—against neglecting the public worship of God. Willingly and promptly contribute to the support of the gospel ministry, as you would prosper in this world, and meet your judge in peace. Beware of carnal dissipation, a sin which I have often warned you against. Beware of slander and detraction, those banes of society; the influence of which, even among us, you cannot be strangers to. According to Scripture testimony, they have their origin in hell, James iii., 6, and are incorporated with characters not very ornamental to human nature; nor do they stand fair candidates for the kingdom of heaven. 1 Cor. vi., 9, 10: "Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor REVILERS, nor extortioners, shall inherit the kingdom of God."

Suffer me to warn you against false doctrines, such as are pleasing to the carnal heart. The inventions of men are skilful in exciting prejudices to the plain truths of the gospel: hence it is that faithful ministers are accused with being too pointed and unpolite in their discourses. Beware of false teachers, and of being led astray by the errors of the present day. Remember there are damnable *heresies* as well as damnable *practices*. Paul predicted this danger, ver. 29: "For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock." But, beloved, I would hope better things of you—things that accompany salvation, though I thus speak. Dear children and lambs of the flock, you have in a sense, for a time, been committed to my care; with the tenderest affection I would, in the arms of faith, bear you to that Divine Saviour who has said, "Suffer little children to come unto me, and forbid them not; for of such is the kingdom of God." May your cheerful hosannas fill

this house when your fathers and mothers shall sleep in dust.

My friends in general:—Whatever we have seen amiss in each other, it becomes us to exercise forgiveness, as we hope God, for Christ's sake, hath forgiven us, and as we would find mercy in that day. How often have our united prayers ascended up in this house! may we not forget each other for time to come! Live in peace, and may the God of peace be with you. May my family have a share in your affections and intercessions, who have been brought up among you; they will doubtless soon be left without parents. May the wife of my youth, who has been my companion in tribulation—whose health, and strength, and domestic ease have been sacrificed and devoted to your service—should she survive me, not be forgotten. As I still continue to reside among you, should you at any time be destitute of a minister on a sick bed, be ready to send for me; it will be the rejoicing of my heart to do all I can to comfort you in the hour of distress, and to alleviate the groans and terrors of a dying moment; I request the same from you, as there is opportunity.

And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified. AMEN.

CHAPTER XV.

MINISTRY OF MR. HAYNES AT MANCHESTER

After preaching his farewell sermon at Rutland, a new field of usefulness was opened, and Mr. Haynes was invited to preach in Manchester, a pleasant town on the west side of the Green Mountains. Manchester was at this time the residence of the self-taught Richard Skinner, who in early life was elected a member of Congress, and afterward sustained the offices of judge of the Supreme Court and governor of Vermont. It was also the residence of Joseph Burr, Esq., the liberal benefactor of several literary and religious institutions. Mr. Haynes's reputation as a distinguished preacher introduced him into this delightful village. There was at this time a deep and solemn interest among the people respecting religion. The spirit of God was poured out, and "the fields were white already to harvest."

Extracts from his Correspondence.

LETTER I.

TO DEACON ATKINS.

Manchester, 16th April, 1819.

Dear Sir,

* * * I am now at Manchester, among a kind and benevolent people. How long I shall continue here is uncertain, probably all summer. * * * It has been a time of awakening with us, but it is now a time of stupidity. I have not been silent a single Sab-

bath since I was dismissed. But I cannot write farther—the bearer waits. Should you write to me, I will make a long reply. * * *

Faithfully yours.

LETTER II.

TO THE SAME.

Manchester June 21st, 1819.

Dear Sir,

I have just received your letter—am thankful for it You give me an account of deaths—the main of them were of my acquaintance. Oh, sir, why is it that we live! I am still at Manchester—find it difficult to leave the people, even for a little time. God has opened a door, in abundance, for me, though unworthy. A young woman was buried yesterday—she died in the triumphs of faith. I preached her funeral sermon from John xvii., 1; and again, on the Sabbath, from Gen. xxii., 12.

I have this moment received the fourteenth report of the British and Foreign Bible Society. May we not rejoice? I rejoice to see you a friend to the institution, as well as your sister. I have noticed donations. Don't forget us. But I must stop writing—I can only give hints.

Faithfully yours.

LETTER III.

TO THE SAME.

Manchester, 27th April, 1820.

Dear Sir,

It is a long time since I received a letter from you, though I think you wrote last. I hope you will now think yourself indebted to me, and immediately make me returns for my poor communication. I am still at Manchester, and am likely to continue for the present. We have lately had sudden and alarming deaths among us. We have of late been a little encouraged that God is about to work among us by his holy spirit.

Some are serious. I preach three times on the Sabbath. Our evening lectures are crowded. We hear of a wonderful work at Stillwater, Ballston, and Rochester in this state. Since my dismission, I am constantly employed. But I have reason to mourn my barrenness. I often, in the solemn watches of the night, think of Granville. My mind goes from house to house, and contemplates the awful ravages that death has made among my old acquaintance. I long to see you once more; and think, God willing, I shall. I expect to go to New-York this spring. I may be there two or three weeks. I have encouragement to go there and continue, but I am too old to settle. I live among a kind people and civil. I think I never was more agreeably situated. We have an excellent school at Manchester. I have three daughters and two sons professors of religion. My youngest I keep to school. He is now studying Latin. We hope he is serious. Is very attentive to learning. We are in tolerable health, except our second daughter. We never expect she will have her health. Please to remember me at the throne of grace.

Yours affectionately

LETTER IV.

TO THE SAME.

Manchester, 12th June, 1820.

Dear Sir,

* * * God has sent several sudden deaths among us, but I fear we do not lay them suitably to heart. I have, for the year past, preached three sermons every Sabbath. I deliver a discourse in the village at 5 o'clock—people in general attend, but they are stupid We attend the general concert. We also have a prayer-meeting every Tuesday, but, unless the Lord bless, we labour in vain. You tell me that Mrs. A. is unwell; I hope she is better; if not, that her illness will excite her to prepare for a better world. Ben-

nington have dismissed their minister, and have agreed to settle another the 5th of July next. There is some seriousness among some—dear sir, may we bring forth good fruit in old age! I wish to hear from you often I have only a moment's time to write. The Associa tion meet at my house to-morrow.

Yours affectionately.

LETTER V.

TO THE SAME.

Manchester, 20th February, 1822.

Cordial Friend,

Yesterday I received yours of the 5th of January with great satisfaction, although it contained melancholy tidings of my old acquaintance. Mrs. S., you know, was brought up in the house with me; but, alas! she is gone, and I live. I visited Mr. H. on my return home, but did not think I should see him no more. Oh, how uncertain is life! Dr. Ball, the good minister of the east parish in Rutland, died a few weeks ago, suddenly, as in a moment. I used to enjoy great intimacy with him. Sir, may we not, who are aged, admire God's patience towards us? I heard of the death of Mrs. S. the week after I returned to M——. Give my love to Mr. S. Tell him I rejoice to hear that the death of his dear wife makes him think of another world, and stirs him up to prepare for death—and that he attends meeting. Tell him that I mourn with him. May the Lord bless it to his spiritual good. I think there is no earthly comfort that gives me such satisfaction as visiting my friends at Granville; but it must soon come to an end.

I have thought it to be my duty to leave Manchester, and go to Granville, N. Y., though I and the people are friendly.

My respects to dear Mr. Baker and lady, and their aged mother, you will make acceptable. Does their son conclude to be a lawyer or a minister? I hope it will

be the latter, at least if God calls.* Religion is at a low ebb among us; may the Lord revive his work.

Don't forget to remember us in your intercessions.

Sincerely yours.

N. B. I expect to move to Granville next week.

The following extract of a letter from the wife of his excellency the late Richard Skinner, will show the high estimation in which Mr. Haynes was held in Manchester, and also present some of his characteristic peculiarities.

Manchester, Feby. 18th, 1836.

* * * In the summer of 1818, this church and society, being destitute of the stated administration of the word and ordinances, invited Mr. Haynes to come and reside here; and although it was not considered expedient to call him as our permanent pastor, yet he continued with us about three years. His labours were acceptable to the people—his influence and example promoting religion and morality, and gradually advancing the interests of the Redeemer's kingdom. Many of our people still remember him with deep respect and affection as their spiritual guide. As a man, Mr. Haynes was cheerful in temper, affable in demeanour, quick in perception, shrewd and sensible, and in his daily intercourse with his fellow-men, exhibiting that trait of character enjoined by our Lord, "Be ye wise as serpents, and harmless as doves." In his public administrations he was devout and serious: discovered uncommon acquaintance with the Scriptures; always in his quotations giving chapter and verse, sometimes adding, "If I mistake not;" generally, however, recollecting without hesitation. In his belief, entirely orthodox, often calling to the minds of his hearers the great truths of God's word;—appearing to have the conviction from his own experience of the truth of the doc-

* Mr. Curtis Baker, a young man of great promise, who died while a member of the Theological Seminary in Andover, 1824.

trines of divine sovereignty, total depravity of the sinner's heart, and the way of recovery only in and by the blood of Christ, through sanctification of the spirit. He appeared to be ever actuated by a grateful temper; always upon the Sabbath morning, when convened with his people, returning thanks that so many were preserved to meet for the worship of God, when almost every day brought us intelligence of some called into eternity, the victims of sin and death, making the world "one great Bochim;" and acknowledging *our desert* of the same visitation. He seemed to have much of a submissive temper, although, under the providence of God, there were circumstances calculated to depress him. He ever held the station of a man without blemish,—never appearing to repine that God had not made him without a stain upon his skin: nor was he often called upon to remember it, unless more than ordinary tenderness, manifested by others in their intercourse with him, should have reminded him of it. I recollect, in conversation thirty-five years since with the Reverend Dr. Swift, who was then a firm pillar of the church in Vermont, and one that all delighted to honour, he said, that in all their ecclesiastical meetings Mr. Haynes was first noticed,* and in such manner that every disagreeable feeling arising from the peculiarity of his situation should be done away. With respect,

F. Skinner.

Rev. Dr. Cooley.

During the residence of Mr. Haynes at Manchester, there was an occurrence which has scarcely a parallel in the history of civilized man. There resided in this town a man by the name of Russell Colvin, who had been for many years in a state of mental derangement. Being incompetent to attend to the concerns of his fam-

* In meetings of councils and associations, where it was necessary to put two in one bed, one and another would say, "*I will sleep with Mr. Haynes!*"

ily, his children were dispersed among his relatives, and Colvin was a wandering maniac. It was his custom to go and come as he pleased, and in some instances he was absent from his connexions for several months. In the year 1813 he disappeared suddenly, and somewhat remarkably, and nothing was heard of him. Years passed away, and he neglected to return to his friends. At length there began to be serious suspicions that Colvin was murdered, and that Stephen Boorn and Jesse Boorn, the brothers of his wife, were the murderers. The more the subject was investigated, the darker the case of the unfortunate Boorns appeared. At length they were brought to trial upon an endictment for murder; and after a careful and impartial investigation of the case, a verdict of *guilty* was found by the jury. Accordingly, the court pronounced the sentence, "That the criminals be remanded back to prison, and that on the 28th of January next, between the hours of ten and two o'clock, they be hanged by the neck until each of them be dead; and may the Lord have mercy on their souls."

Mr. Haynes felt deeply affected with the condition of the unhappy convicts, and visited them daily in the prison. It was for the purpose of awakening their attention to their state as ruined sinners, and leading them to the Saviour as their only hope, that his visits were continued. With the tenderness of a parent, and the charity becoming a faithful minister of the gospel, he spent many hours with the unhappy sufferers in religious instruction, and prayer and supplication at the throne of grace in their behalf. In the course of his visits to the prison, from the conduct and conversation of the prisoners, he became convinced that they

were innocent of the crime for which they were sentenced to suffer an ignominious death, although for many long weeks not a ray of hope dawned upon their dark and loathsome prison. At length, thirty-seven days before the arrival of the time appointed for their execution, strange to relate! one evening, just as the sun was setting, there was a cry through the village—"*Colvin is come! Colvin is come!*" and it was soon ascertained that the man who was supposed to have been murdered years before, and for whose murder two innocent men had been convicted, was still alive, and had suddenly appeared in the village!

The whole of the circumstances connected with this most extraordinary affair, and the measures which it became necessary to pursue in consequence thereof, may be fully learned by a perusal of the following narrative, which was written mostly by Mr. Haynes, and from his sermon preached on the occasion of the release of the now evidently innocent prisoners from confinement.

Mystery Developed; or, RUSSELL COLVIN, *supposed to be murdered, in full life; and* STEPHEN *and* JESSE BOORN (*his convicted murderers*), *rescued from ignominious death by Wonderful Discoveries. Containing,* I. *A narrative of the whole transaction,* by REV. LEMUEL HAYNES, A. M. II. REV. MR. H.'s *Sermon upon the development of the mystery.* III. *A succinct account of the endictment, trial, and conviction of* STEPHEN and JESSE BOORN.

TO THE READER.

THE unusual excitement of the public feeling, in consequence of the *recent* conviction of STEPHEN and JESSE

Boorn, for the murder of Russell Colvin, more than *seven years since*—the discovery of Colvin, in full life—his return to the place where his mouldering bones were supposed to be discovered, and the narrow escape of the Boorns from ignominious death, induced the publisher to resort to the most authentic sources of intelligence to obtain all the light that was possible upon a subject enveloped in doubt, darkness, and mystery. The highly respected and reverend clergyman of Manchester, Vt. (the scene of this mystery), has furnished what the publisher ventures to pronounce altogether the most satisfactory account of these strange occurrences.

The impressive discourse delivered upon the return of Colvin, and the happy rescue of his supposed murderers from impending death, will be read with interest by all.

Copious materials were obtained of the trial of the *Boorns;* but it is deemed inexpedient *at this time* to give any but a brief statement of it.

Publisher.

NARRATIVE.

The wonderful occurrence that has lately been exhibited at Manchester, in relation to the supposed murder, may be ranked among those rare events that seldom, if ever, take place. The public mind has been uncommonly agitated. Reports have been circulated tending to create prejudices and lead astray. That many things without any foundation in truth should be spread abroad in a matter so astonishing and interesting, could hardly have been unexpected. The writer of this narrative believes that there are many things in relation to the event that may be useful and entertaining, and calculated to throw some light upon this mysterious subject.

Mr. Barna Boorn and his wife, the parents of Stephen and Jesse Boorn, are advanced in age, have been residents of Manchester for about 40 years, and are per-

sons of respectability: they have three sons and two daughters; they all have families. Sally Boorn was married to Russell Colvin eighteen years ago. They have children: their eldest son's name is Lewis; another is Rufus. Of the latter his father was very fond, and used often to carry him from place to place on his back. Colvin had been in a state of mental derangement for a long time, by which he was incapacitated to attend to the concerns of his family, who were dispersed among the connexions. Colvin's parents formerly resided in Manchester, but are both dead. He has a brother supposed to live in the western country. He has a sister, named Clarissa, who is mentioned in Mr. Chadwick's letter. The sudden departure of Colvin, which was seven years ago the 7th day of May last, excited some inquiry about what had become of him; but as he had frequently absented (at one time he was gone nine or ten months, and was heard of at Rhode-Island), it was expected he would return as usual. There were, however, some surmises that possibly he had been murdered. Many observations were made by Stephen and Jesse Boorn which excited jealousies that they were guilty.

With respect to *dreaming*, about which so much has been said and published, it may be remarked, that there has been much said about the murder, and conjectures where it was committed, and where the body might be deposited. By this the mind was prepared to receive similar impressions when asleep; and there was nothing miraculous in the matter, about which so many strange things have been circulated. The dream is here related for the sole purpose of correcting those fabulous reports, of which the human mind is too susceptible.—A Mr. Boorn* dreamed that Russell Colvin came to his bedside, and told him that he had been murdered, and he must follow him, and he would lead him to the spot where he was buried: this was repeated three times. The deposite was the place talked of previous to the

* Uncle to the aforesaid Stephen and Jesse, and a gentleman of respectability, whose character is unimpeachable.

dream, which was where a house had formerly stood, under which was a hole about four feet square, which was made for the purpose of burying potatoes, and now filled up. This pit was opened, and nothing discovered but a large knife, a penknife, and a button. Mrs. Colvin, anterior to their being presented to her, described them accurately, and on seeing them said they belonged to her husband, except the small knife.

An impression made on the mind by previous circumstances may dictate a dream, which is commonly the case, and nothing strange, should it have influence in the present affair in *searching* after truth; but that any decision was predicated in the least on such nocturnal fancies, we have no evidence. They were not mentioned on occasions of inquiry before court or jury. Perhaps the court had never heard of them. It is certainly to be regretted that such seeds of delusion should be disseminated among mankind, and that truth and propriety do not receive more attention previous to such publications. Much has been said about sculls and bones being found of the human kind. I think we are without sufficient evidence that any thing of this nature has been discovered. A circumstance took place that excited much attention. A lad walking from Mr. Barna Boorn's at a small distance with his dog, a hollow stump standing near the path engaged the notice of the spaniel, which ran to the place and back again several times, lifting up his feet on the boy, with whining notes, as though to draw the attention of his little master to the place; which had the effect. A cluster of bones were drawn from the roots of the stump by the paws of the animal. Further examination was made, and in the cavity of the stump were found two toe nails, to appearance belonging to a human foot; others were discovered in a crumbled state, which apparently had passed through the fire. It was now concluded by many that some fragments of the body of Colvin were found. The cluster of bones were brought before the court of inquiry. They were examined by a number of physicians, who thought them to be human; one of the pro-

fession, however, thought otherwise. A Mr. Salisbury, about four years ago, had his leg amputated, which was buried at the distance of four or five miles. The limb was dug up, and, by comparing, it was universally determined that the bones were not human. However, it was clear that the nails were human, and so appeared to all beholders. The bones were in a degree pulverized, but some pieces were in a tolerable state of preservation. Suspicions were excited that the body was burnt, and some part not consumed cast into the stump, and other bones put among them for deception. Some time after the departure of Colvin, a barn belonging to Mr. Barna Boorn was consumed by fire accidentally: it was conjectured that the body was taken up and concealed under the floor of the barn, and mostly consumed. About that time a log-heap was burnt by the Boorns near the place where the body was supposed to be deposited: it was thought by some that it was consumed there.

Some indeed looked upon the manner of the discovery as a kind of prodigy; others, with more propriety, saw nothing marvellous in the affair; the dog might be allured to the spot by scent or game, which was common to the species. The attention of people was greatly excited; they had strong prepossessions that murder had been committed; by which some were prepared to look even on common things as supernatural. But still, as has before been observed, none of these things were introduced or even mentioned in any part of the examination or trial. The strange disappearance of Colvin, his not being heard of, together with some things that took place on the day he was missing, could not fail to create strong suspicions that he had been murdered. Evidence was adduced, that on the day of his departure a quarrel commenced between him and his brethren, which led to a belief that he had fallen a victim. But, after all, the evidence was circumstantial, though the general evidence was that the prisoners were guilty. Some thought that it was best to dismiss Jesse from any further examination, which had commenced on

Tuesday, the 27th day of April. He was, however, still kept in custody. Search was made on Tuesday, Wednesday, Thursday, and Friday for the body, during which time those discoveries were made above alluded to. Jesse was on the eve of being set at liberty; but on Saturday, about ten o'clock, he with a trembling voice observed, that the first time he had an idea his brother Stephen had murdered Colvin was when he was here last winter: he then stated that he and Russell were hoeing in the Glazier lot; that there was a quarrel between them, and Colvin attempted to run away; that he struck him with a club or stone on the back part of his neck or head, and had fractured his scull and supposed he was dead. He observed that he could not tell what had become of the body. He mentioned many places where perhaps it might be found. Search was accordingly made, but to no purpose.

The authority issued a warrant to apprehend Stephen, who about two years before had removed to Denmark, Lewis county, State of New-York, 198 miles. Capt. Truman Hill, grand juryman for the town of Manchester, Esquire Raymond, and Mr. R. Anderson, set out for Denmark, and arrived there in three days. They called on Mr. Eleazer S. Sylvester, inn-keeper, who in the night, together with a Mr. Orange Clark and Mr. Hooper, belonging to the town, accompanied them to the house of the supposed criminal. Mr. Clark went in first and began some conversation about temporal concerns; the others surrounded the house, and he was easily taken. The surprise and distress of Mrs. Boorn on this occasion are not easily described: it excited the compassion of those who had come to take away her husband, and they made her some presents. The prisoner was put in irons, and was brought to Manchester on the 15th day of May. He peremptorily asserted innocence, and declared he knew nothing about the murder of his brother-in-law. The prisoners were kept apart for a time, and assigned to separate cells. Nothing material transpired, and they were afterward confined in one room Stephen denied the evidence brough

against him by Jesse, and treated him with severity. Both the prisoners were repeatedly admonished to pay the strictest regard to truth. Many days were taken up in public examinations of the reputed criminals. Evidence was brought forward which was much against them. Lewis, son of Colvin, testified that he saw his uncle Stephen knock down his father, was frightened, and ran home. This witness is before the public. Jesse Boorn, after an interview with his brother, denied that Stephen ever told him that he killed Colvin, and that what he had reported about him was false. Evidence appeared so strong against the prisoners that they were bound over to await their trial at the sitting of the Supreme Court, to be holden at Manchester the third Tuesday of September.

During the interval the writer frequently visited them in his official capacity, but did not discover any symptoms of compunction; they persisted in declaring their innocence, with appeals to Heaven. Stephen, in particular, at times appeared absorbed in passion and impatience. One day I introduced the example of Christ under sufferings as a pattern worthy of his imitation: he exclaimed, "I am as innocent as Jesus Christ!" for which extravagant expression I reproved him: he replied, "I don't mean that I am guiltless as he was; I know I am a great sinner; but I am as innocent of killing Colvin as he was." The court sat in September; a judicious and impressive charge was given to the grand jury by his honour Judge Doolittle, and a bill of endictment was presented against Stephen and Jesse Boorn; but, as it was not a full court, the trial could not commence, according to a late act of the legislature of this state.

The court was accordingly adjourned to the 26th of October, 1819. It was with much difficulty that a jury was obtained; but few could be found who had not expressed their opinion against the prisoners. The Hon. Judge Skinner and Mr. L. Sergeant were counsel for the prisoners. Mr. C. Sheldon, late state's attorney, was employed in behalf of the state. The counsel on

both sides discovered much zeal and ability. The trial commenced on Tuesday, the 27th day of October, and continued until Saturday night following.

An endictment was presented, containing a charge against Stephen and Jesse Boorn for the murder of Russell Colvin, to which they pleaded *Not guilty*. The occasion excited uncommon attention. Six hundred people attended each day during the trial. Much evidence was introduced which was rejected by the court as being irrelevant. The case was given to the jury after a short, judicious, and impressive charge, by his honour Judge Doolittle, which was followed by a lengthy and appropriate one by the honourable Judge Chase. The jury retired, and within about one hour returned; and, in compliance with a request of Mr. Skinner, they were severally inquired of whether they had agreed upon a verdict, and each agreed that they had found both of the prisoners guilty of the murder charged against them. The verdict was then publicly read by the clerk. After a short recess, his honour Judge Chase, with the most tender and sympathetic emotion, which he was unable to suppress, pronounced the awful sentence, "that the criminals be remanded back to prison; and that on the 28th day of January next, between the hours of ten and two o'clock, they be hanged by the neck until each of them be dead; and may the Lord have mercy on their souls."

None can express the confusion and anguish into which the prisoners were cast on hearing their doom. They requested by their counsel liberty to speak, which was granted. In sighs and broken accents they asserted their innocence. The convulsion of nature attending Stephen at last was so great as to render him unable to walk: but he was supported by others, and carried to prison. The compassion of some was excited, especially towards Jesse, which inclined them immediately to send a petition to the legislature, then sitting at Montpelier, praying that the punishment of the criminals might be commuted for that of imprison-

ment for life. But few, however, signed the petition in favour of Stephen. The Assembly spent several days on the subject, and finally granted the request of Jesse; yeas 104, nays 31. The request of Stephen was negatived in the House; yeas 42, nays 97. The decision of the Assembly was brought to Manchester by his excellency Governor Galusha, and immediately communicated to the prisoners. Jesse received the news with peculiar satisfaction; while Stephen was greatly depressed, being wholly left without hope. Jesse lamented that his brother could not share in the same comparative blessing with him, and that they could not be fellow-prisoners together. Little did these brothers think that the fate of Stephen would terminate more favourably than that of Jesse, and be the cause of a more speedy deliverance. 'Tis often the case, that the darkest dispensations of Divine providence are presages of the rising morning. This should teach us always to trust in the Lord, and consider that although clouds and darkness are round about him, yet justice and judgment are the habitation of his throne.

On the 29th day of October Jesse took a final farewell of his brother, of his friends, and family at Manchester, and was carried to the state-prison at Windsor, expecting to spend the remainder of his life there. None can express the melancholy situation of Stephen, the poor prisoner, separated from wife and children, parents and friends, under sentence of death, without hope. I visited him frequently with sympathy and grief, and endeavoured to turn his mind on the things of another world; telling him that, as all human means failed, he must look to God as the only way of deliverance. I advised him to read the Holy Scriptures, to which he consented, if he could be allowed a candle, as his cell was dark; this request was granted; and I often found him reading. He was at times calm, and again impatient. The interview I had with him a few days before the news came that it was likely that Colvin was alive was very affecting. He says to me,

"Mr. Haynes, I see no way but I must die; every thing works against me; but I am an innocent man; this you will know after I am dead." He burst into a flood of tears, and said, "What will become of my poor wife and children! they are in needy circumstances, and I love them better than life itself." I told him God would take care of them. He replied, "I don't want to die. I wish they would let me live even in this situation some longer; perhaps something will take place that may convince people that I am innocent." I was about to leave the prison when he said, "Will you pray with me?" He arose, with his heavy chains on his hands and legs, being also chained down to the floor, and stood on his feet during prayer, with deep and bitter sighings. A Mr. Taber Chadwick,* of Shrewsbury, Monmouth county, New-Jersey, brother-in-law of Mr. Wm. Polhamus, in Dover, New-Jersey, where Colvin had lived ever since April, 1813, seeing the account of the trial of the Boorns at Manchester, he wrote the letter that has been so often published. When the letter came to town, every one was struck with consternation. A few partly believed, but the main doubted. "It cannot be that Colvin is alive," was the general cry. Mr. Chadwick's letter was carried to the prisoner, and read to Stephen; the news was so overwhelming, that, to use his own language, nature could scarcely sustain the shock; but, as there was some doubt as to the truth of the report, it tended to prevent an immediate dissolution. He observed to me, "that he believed that, had Colvin then made his appearance, it would have caused immediate death. Even now a faintness was created that was painful to endure." Soon a letter was sent to Manchester informing that there was a probability that the man supposed to be murdered was yet alive, and that Mr. Whelply, of New-York, formerly of Manchester, and who was intimately acquainted with Colvin, had actu-

* Mr. Chadwick and Mr. Polhamus live distant from each other about forty miles.

ally gone to New-Jersey in quest of him. Thus there was increasing evidence in confirmation of the letter. As soon as Mr. Whelply had returned to New-York, he immediately wrote "that he had Colvin with him." A Mr. Rempton, a former acquaintance of Russell's, wrote to his friend here, "that while writing Russell Colvin is before me." A New-York paper announced his arrival also, and that he would soon set out for Vermont. Notwithstanding all this, many gave no credit to the report, but considered it a mere deception. Large bets were made. On the 22d of December, Colvin arrived in the stage with Mr. Whelply at Bennington. The county court being then in session, all were filled with astonishment and surprise. The court suspended business for some hours, to gaze upon one who in a sense had been dead, and is alive again. Many who formerly knew him now saw that there could be no deception; Russell could call many of them by name. Towards evening, the same day, he came to Manchester; notice being given that he was near at hand, a cry was heard, "*Colvin has come!*" The stage was driven swiftly, and a signal extended; it was all bustle and confusion. The stage stopped at Captain Black's inn. The village was all alive; all were running to obtain sight of the man who they had no doubt was dead, and had come as a kind of saviour to one who was devoted to the gibbet. Some, like Thomas in another case, would not believe without tangible evidence. People gathered around him with such eagerness as to render it impossible to press through the crowd, or obtain a sight of him. Almost all his old acquaintance he could recognise, and call them by name. Several guns were discharged for joy; people ran to different parts of the town to give notice. The prison door was unbolted—the news proclaimed to Stephen that Colvin had come! The welcome reception given it by the joyful prisoner need not be mentioned. The chains on his arms were taken off, while those on his legs remained; being impatient of an interview with him who had come to bring salvation, they met. Colvin gazed upon the

chains, and asked, "What is that for?" Stephen answers, "Because they say I murdered you." Russell replied, "You never hurt me." His wife, and friends, and people from every part of the town were collected. Joy and gladness sat on every countenance. Many shouts of rejoicing were heard, together with the discharge of cannon. The news having been spread that Colvin had come to Manchester, the next day there was a large collection from the neighbouring towns, who met to behold the returned exile, and to express their high satisfaction on the occasion. I think I can say that I scarcely ever saw more exultation and tender sympathy on any occasion. Not less than fifty cannon were discharged, and at a seasonable hour they returned to their places of abode. Mrs. Colvin came to see her husband, but he took but little notice of her, intimating that she did not belong to him. Some of his children came to see him, of whom he appeared somewhat fond. He wondered how they came here, as he said "he left them in New-Jersey, and must take them back." He fancies that he is the owner of the farm belonging to Mr. Polhamus, in Dover; talks much about his property there. It is observed by those who formerly knew him, that his mental derangement is much greater than it was when he left Manchester. Many things that took place years ago he can recollect with accuracy, and describes with a degree of propriety. He discovers a placid and harmless disposition. The family where he resided in New-Jersey are fond of him, wish him to return and spend his days with them, of which he seems very desirous; accordingly, on the 29th of December, he set out from Manchester with Mr. Whelply for New-York, who engaged to convey him from thence to his former habitation in New-Jersey, having received remuneration from this town for that purpose. There it is probable Colvin will end his days. Stephen is not in a state of confinement, but lives with his family. Jesse is still in state-prison, has heard the news, and has written to his attorney to use means

for his release. It is probable that the honourable court will provide some way by which they may obtain a legal dismission at their session, which is at Bennington, on the third Tuesday of January instant.

The writer would observe, that publishing the above narrative was the effect of friendly importunity. It may be expected that imputations of an unwarranted nature on the town of Manchester, and on the civil authority of Vermont, will be made; but I am fully of the opinion, were the matter well understood, that the judicious and candid would be satisfied.

It must be acknowledged, that it is one of the most mysterious events recorded in the annals of time. There are circumstances attending it which are still enveloped in obscurity that human sagacity cannot explore. Has there murder been committed at Manchester? is a question often suggested by people abroad. We are ready to answer, that evidence to prove such an event does not appear. One thing we are sure of, that Russell Colvin has not been murdered; and that the prisoners condemned are, and ought to be, exonerated.

LEMUEL HAYNES.

Manchester, Vt., 1820.

ADDITION.—About four years after Colvin was missing, some children of Mr. Johnson's, near the place where it was supposed that the murder had been committed, found a hat; they carried it home: all agreed that it was Colvin's hat: it was in such an injured state that it was pulled in pieces and thrown away.—Colvin was unwilling to return to Vermont with Mr. Whelply, who was obliged to have recourse to stratagem. A young woman of Russell's acquaintance agreed to accompany him, pretending that they only designed a visit to New-York. While there she was missing, which excited some uneasiness in the mind of the returning exile. While staying a few days at New-York, to prevent his returning, Mr. Whelply told him there were British men-of-war lying in the harbour, and, unless he

kept within doors, he would be kidnapped. This had the desired effect. Colvin, when he set out for Manchester, concluded that he was on his way home to New-Jersey, and never perceived the deception until he came to Bennington. and saw many people with whom he had formerly been acquainted, and he was filled with surprise.

The Prisoner Released. A Sermon delivered at Manchester, Vermont, Lord's Day, Jan. 9th, 1820, *on the remarkable interposition of Divine Providence in the deliverance of* Stephen *and* Jesse Boorn, *who had been under sentence of death for the supposed murder of* Russell Colvin. *To which are added, some particulars relating thereto.* By Lemuel Haynes, A. M., *Minister of the gospel in Manchester.*

Isaiah xlix., 9: *That thou mayst say to the prisoners, Go forth; to them that are in darkness, Show yourselves.*

Hieroglyphical illustrations were very common among the eastern nations, which shows the propriety of their being so much used in the sacred volume. The wretched and forlorn state of mankind is set forth by metaphors the most apt and appropriate. The character and work of the ever-blessed Redeemer are designated in terms calculated to meet the exigences of fallen creatures. Are men said to be *blind?* Jesus is exhibited as the light of the world; as one who has eyesalve and can open the eyes. Are men said to be *poor?* Christ is compared to gold, who can make them rich Are they *naked?* he has white raiment to clothe them that the shame of their nakedness need not appear Are men *starving?* Jesus is the bread of life. Are we in *bondage* or in *prison?* Christ is anointed to proclaim liberty to the captives, and the opening of the prison to them that are bound. Isa. lxi., 1: "He says to the

prisoners, Go forth; to them that are in darkness, Show yourselves!"

Prisons are of ancient date—they have their origin in human depravity. They are places where criminals are confined to restrain them from acts of violence, and to secure the safety of the commonwealth. There is doubtless reference had in my text to the emancipation of the Jews from a long and distressing captivity, which is emblematical of the conversion of sinners that are in spiritual thraldom, but yet prisoners of hope. Could the late wonderful providence of God in delivering our fellow-mortals be improved for the emancipation of precious souls from the prison of death and hell, oh! with what thanksgiving, with what ecstasies of joy should we hail such an event! To improve it to this purpose is my main design on this occasion, and I am persuaded, my brethren, that you will this day bid me God speed and not withhold your assistance in a matter so solemn and important.

Wherein there *is* and *is not* a similarity in the matters before us, is the order proposed.

1. Prisoners are in a state of *confinement* by an ac of the civil authority, and are condemned by law: the murderer for shedding blood: so the wicked are arrested by an act of the court of Heaven, and are condemned already, John iii., 18. The endictment against the wicked is very high: God makes inquisition for blood, Psalm ix., 12. Is it not more than probable that the blood of a husband, a wife, a brother, a sister, a child, is crying from a repository of the dead against you, with accents not less severe and significant than the blood of a murdered Abel? Yea, perhaps from the prison of eternal despair, to which place your unfaithfulness has consigned them. You are endicted for suicide, for destroying yourselves, Hos. xiii., 9. Neither does the charge stop here. You stand convicted before the court of Heaven for shedding the precious blood of the son of God, or making a violent attempt on the life of the God-man mediator, for piercing the Saviour, Zech. xii., 10, For crucifying the son of God afresh, and for

putting him to open shame, Heb. vi., 6. Does not a groaning creation, adverse Providence, and a guilty conscience, bear a coincident testimony against you?

2. Prisoners are cut off in a great measure from human society, as unfit for their communion and fellowship. So it is with the wicked—they separate themselves. Saints and sinners are prone to keep at a distance from each other. The prisoner converses principally with his fellows in jail, while those abroad are not fond of their place of abode, nor of their company. While constrained to stay with them, they are forced to exclaim, in the language of David, "Wo is me that I sojourn in Mesech, that I dwell in the tents of Kedar." Psal. cxx., 5. Men naturally are deprived of the blessing of society, and the privileges of the children of God.

3. Another distressing circumstance that attends prisoners is, they are in a state of darkness, as mentioned in the text. The light of the sun does not shine upon them. The wicked are said to sit in darkness, to walk in darkness, to love darkness, &c. They are blind to their own characters and the character of God—to their own danger, and to the only way of escape. Wicked men behold nothing of the divine glory in his word or in his works. Their eyes are blinded and they cannot see. Like prisoners confined in a dungeon, no cheering ray can penetrate the impenetrable wall, or illuminate the solitary mansion.

4. A prison is a place of distress and trouble. What a wretched state was Jeremiah in when cast into the dungeon, where was no water, and his feet sank down into the mire! Eastern monarchs, when they had cast their wretched captives into a dungeon, never gave themselves the trouble of inquiring about them; but let them lie a long time in that miserable condition, wholly destitute of relief, and disregarded, says Bishop Lowth. Prisoners among the Romans were fettered and confined in a singular manner. One end of the chain, which was of a commodious length, was fixed about the right arm of the prisoner, and the other about the left

arm of a soldier. Imprisonment, says Dr. Doddridge, is a much greater punishment in the eastern part of the world than here. State criminals, especially when condemned to it, are not only forced to submit to a very mean and scanty allowance, but are frequently loaded with clogs and yokes of heavy wood, in which they cannot either lie or sit at ease; and by frequent scourgings, and sometimes by rackings, are frequently brought to an untimely end. These instances are introduced to illustrate the propriety of the appropriate allusion in my text. The wicked are represented as being under the bonds of iniquity—as perishing with hunger—as travailing in pain all their days, and like the troubled sea that cannot rest.

5. The prisoner assigned to an impregnable castle is in a state of confinement; he cannot extricate himself. His case is in a sense hopeless and helpless, without an interposition of Divine power, as in the case of Daniel, and Silas, and Peter. Sinners in spiritual bondage cannot deliver themselves, being bound with the cords of their sins, and are morally unable to burst their bands asunder, scale or break through the adamantine walls of their iniquities.

6. Imprisonment is a state of degradation. Such are despised and treated with contempt. So the wicked are considered as outcasts, forlorn, vile, and despicable in the sight of God. They are said to be clothed with shame, like prisoners having on them filthy garments—like wretched captives covered with vermin, loathed and abhorred by the Almighty, and will be treated with infinite contempt at the day of judgment.

7. Criminals have a time appointed by authority for their execution, when they must be brought forth, and in a public manner experience a shameful death. So the sentence is pronounced by the judge of quick and dead against all the finally impenitent, and, in the council of God, the day of their death is appointed by an unalterable decree of Heaven. "The wicked is reserved to the day of destruction—they shall be brought forth to the day of wrath," Job xxi., 30.

8. Poor prisoners in jail are objects of pity and commiseration. They excite the tender sympathy of the humane and benevolent. Their friends mourn their sorrowful state, and tremble at the approach of the day of their execution. Who can describe the distresses of a parent, a brother, or a sister, on the reflection of the state of a child, a brother, doomed to an untimely and ignominious death! They bedew their pillow with tears, and wearisome days and nights are appointed to them. This, my friends, is but an imperfect picture of those agonies and pains that God's people sometimes experience by reflecting on the state of sinners doomed to the first and second death. Paul travailed in pain for the souls of men; was in great heaviness and sorrow of heart. "O that my head were waters, and my eyes a fountain of tears! Rivers of water run down mine eyes," were the exclamations of holy David, on account of those who were under the condemnatory sentence of God's holy law, and every moment exposed to its awful infliction!

2dly. But it may be useful to draw a contrast between the two cases before us.

1. Prisoners committed to jail among us are assigned there by *men*, or human tribunals, and not always sanctioned by the Almighty. But the wicked are doomed to punishment by an act issued from the court of Heaven. Jesus, who is appointed judge, pronounces the awful sentence, "Let him be taken from among men, from the prison on earth, and delivered to the tormentors, to suffer eternal death!" The denunciation is from the majesty of Heaven, and fills the trembling criminal with terror and dismay. He shudders! he sinks! like an affrighted Belshazzar. His countenance is changed; the joints of his limbs are loosed, and his knees smite one against another! Prisoners condemned by earthly judiciaries may entertain hopes that they may possibly escape the hands of men, or have the sentence reversed, or the punishment commuted; but when it is denounced by the Lord Jesus Christ, the incorrigible sinner can have no hope in his present state.

He cannot flee from the hands of the Almighty, nor support himself amid his inflexible wrath. "God will not meet him as a man, but will take vengeance."—Isa. xlvii., 3. His hands cannot be strong, nor his heart endure, when God shall deal with him.

2. When the sentence is passed on criminals, they can sometimes appeal to higher authority, and obtain favour: have a new trial, plead an error of court, or a commutation of punishment; but there is no appeal from the court of Heaven; no mitigation of sentence; but, amid all the schemes and inventions of men, the counsel of the Lord that shall stand.

3. Criminals among men are allowed counsel to plead for them; and their cause is often ably defended by gentlemen of the bar. But this will not be admitted before the tribunal of Christ. None will even dare to undertake for them before the assembled universe; to none of the saints can they turn; their cause will appear so unreasonable and hopeless, that no man or angel will dare to say a word in their behalf.

4. Those confined in prison for crimes bear a small proportion to the world in general. The rapid increase of late of men of this character, is an alarming consideration, and calls all classes of men, especially rulers, to vigilance, humiliation, and prayer. But, blessed be God, humanity and philanthropy are still distinguishing characteristics of our land in general; and there is a laudable disposition prevalent among our citizens, to apprehend and detect those who, by their enormous crimes, forfeit their liberties and their lives into the hands of civil justice. Murderers in our land and on the high seas cannot elude the hand of the pursuer. Although they flee to foreign countries, they are detected and remanded to our shores, to receive the punishment due to their crimes. But have we not reason to fear that the number of those who are in a state of spiritual bondage and imprisonment is very great, vastly exceeding those who have been made free by the Son of God; and still have a dreadful verdict lying against them in the Supreme Court above? Not to mention heathen

lands, whose dreary regions have never been illuminated by the exhilarating beams of the Sun of righteousness. How few comparatively, even under the light of the gospel, who are called upon to go forth from their wretched confinement and show themselves, obey the heavenly mandate!

5. The imperfections incident to all men and all courts of judicature, render them liable to wrong verdicts. The most prudent and experienced cannot plead exemption. The innocent may be condemned, and the guilty go with impunity. But the great Searcher of hearts cannot be deceived. Every decision is dictated by infinite wisdom and infinite goodness: he can by no means clear the guilty or condemn the innocent. "God will judge the people with perfect equity, and justice and judgment are the habitation of his throne," Psal. lxxxix., 14.

II. Let us attend to the other illustration in the text, which implies deliverance—"Go forth—show yourselves." The author of it is the Lord Jesus Christ. That THOU mayst say, viz., the person designated or appointed by the Father, see verse 8th, "Thus saith the Lord, In an acceptable time have I heard thee, and in a day of salvation have I helped thee; and I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages."

The deliverance of sinners is consistent with the law of God and dignity of divine government. It is by the blood of the covenant that prisoners are sent out of the pit wherein there is no water, Zech. ix., 11. It cannot be admitted in any other way, as intimated in the text, "That thou *mayst*;" suggesting the idea that the thing may not take place on any other condition. The Lord Jesus Christ brings about the deliverance of his elect through the instrumentality of means; not that they are efficacious; for, after all, God gives the increase. God is said to save men by the foolishness of preaching, 1 Cor. i., 12. In the late instance among us, it was God who wrought the salvation; but it was brought

about by means, and very unexpected. There was a series of events that might be traced; but they were all directed by the invisible hand of Him who worketh all things after the counsel of his own will, Eph. i., 11. In delivering men from the bondage of sin and death, God defers it to an extreme hour, that his power and grace may clearly appear, to which men are apt to be exceedingly blind. The sentiment suggested may derive a degree of illustration by the late providence of God, with which we are all acquainted. Measures were used in vain to deliver from punishment. Court and jury were unanimously against the prisoners. The public voice pronounced the verdict just, and were not altogether satisfied with the commutation of the punishment of death for that of imprisonment for life, granted to one of them by legislative authority. With respect to Mr. Stephen Boorn, there were ninety-seven against forty-two members in the house who were opposed to affording him any relief, so that he was left to suffer death, agreeably to sentence. Able counsel was em ployed. No hope of escaping out of custody, being cast into the inner prison, bound in triple chains, and carefully guarded. The object of going in search of the exile supposed to be murdered was pretty much relinquished. The advertisement published at the request of the criminals was not a means of the information that Colvin was yet alive, as Mr. Chadwick's letter was anterior to his having seen that publication. The time of execution was drawing nigh, and not a gleam of hope from any quarter. Until, behold, from a far country the Lord raised up an instrument of deliverance, a stranger to us all. It was great, seasonable, satisfactory, and sure.

It may be worthy of remark, and tend to illustrate Divine interposition, that Mr. Chadwick was not in the habit of taking the Evening Post, which contained the trial at Manchester, and which inclined him to write the letter, by which information was obtained that the man supposed to be murdered was yet alive, but had

the paper put into his hand by what we are wont to call mere accident.

> "Just in the last distressing hour,
> The Lord displays delivering power;
> The mount of danger is the place
> Where we shall see surprising grace."

When God says to prisoners, "Go forth! show yourselves!" what power in the word! Their chains are taken off—the bars of the prison-house broken! With joy they leave the solitary dungeon! They are quickened, and made to stand on their feet, and walk at large, and are restored to the arms of their friends, and to the liberties and immunities of God's people. The poor prisoner leaps for joy—comes to the light—shows himself—is beheld with raptures of transport—appears in a different point of light to all beholders—shows himself as one exonerated, and to whom there is no condemnation—is a fellow-citizen with the saints. "To open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison-house. Sing unto the Lord a new song, and his praise from the end of the earth, ye that go down to the sea, and all that is therein; the isles, and the inhabitants thereof. Let the wilderness and the cities thereof lift up their voice, the villages that Kedar doth inhabit: let the inhabitants of the rock sing, let them shout from the top of the mountains. Let them give glory unto the Lord, and declare his praise in the islands," Isa. xlii. "And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away," Isa. xxxv., 10.

There is certainly a degree of likeness in the two cases before us, or the deliverance of men out of common jails and the sentence denounced against them, and the freeing the wicked from the bondage of sin and condemnation. To draw a striking contrast may be useful on the present occasion.

1. In the case of the former, their trial is before earthly courts—their sentence denounced by them; but

the deliverance of the wicked from the power and dominion of sin, is the special and immediate work of God, or the mighty agencies of the Holy Spirit. The people of God may work—ministers may preach, and say to prisoners, "come forth!"—but it will be foolishness, it will be ineffectual, until the arm of the Lord be revealed. Then, and not till then, will the foundation of the prison be shaken, and all the doors opened, and the bands loosed.

2. Sinners confined in the prison of their sins are unwilling to leave it—they love prison fare and company—love their chains—love darkness; and, although the door is thrown wide open, and liberty proclaimed to the captives, yet they will not come forth nor show themselves; but exert their power and faculties to close the door, and deeper drive the massy bolts, and shut out every ray of divine light, it being painful to them. But men confined in earthly dungeons, when they hear the news of their emancipation, how do they leap to lose their chains, and bid adieu to their gloomy abode! Oh! how welcome the invitation—"Go forth out of darkness!—show yourself!" When a poor prisoner reflects on the many painful days spent in the melancholy cell, separated from dear connexions and friends, in expectation of a horrible death, oh! how welcome the reversion of the doom! none but the experienced can form a conception.

3. 'Tis sometimes the case that criminals are acquitted on the principle of distributive justice; they are not found guilty of the crime alleged, or for which they were committed; but the wicked can never be acquitted in this way. They are fully guilty of every crime with which they are charged. There can be no error in the testimony and decision to oppose or commute the punishment. No irrelevant witness can be admitted for or against the prisoner. 'Tis pardoning grace through a mediator that frees the penitent from the sanctions of the law.

4. The emancipation granted by human courts is only a reprieve of the body for a few years, months, or

days—perhaps hours or moments. Death may be inflicted by the hand of God before the time specified in the sentence of civil authority. But the act of the Almighty frees the *soul* from the terrors of the first and second death.

When God delivers sinners from the slavery and bondage of their sins, and the sentence thereto annexed, he confers great blessings upon them—bestows many valuable gifts by which they are made rich. Psal. lxviii., 18: "Thou hast ascended on high, thou hast led captivity captive; thou hast received GIFTS for men, yea, for the rebellious also." When men are liberated from prisons, people may be disposed to make them some remuneration; but it is only temporal good at best they can impart, which can only relieve them and family from bodily wants.

5. Persons exonerated by earthly judiciaries are liable to arrests for new offences. Many have been acquitted from jails or state prisons, but again commit crimes and are sentenced to death, and in a few months executed. Such instances of late have been within our observations. But those whom the Lord acquits will never again be arraigned before the court of Heaven and condemned. None can or dare lay any thing to their charge, so as to sentence them to death; for there is no condemnation to them, Rom. viii., 1. There is an immutable and an eternal act of absolution issued for all past and future crimes.

The late remarkable occurrence, or dispensations of Divine providence among us, in relation to the prisoners condemned and their wonderful deliverance, will form an epoch in the annals of history that will be transmitted to generations yet unborn. Reflections of a serious and interesting nature are suggested.

1. The imperfection of human nature under peculiar advantages is clearly exhibited. Perhaps in no case was circumstantial evidence more clear and conclusive, or greater unanimity in court and jury, or coincidence in the public mind. But few who did hesitate to bring in their verdict of GUILTY. The wisdom

candour, and integrity of the board of trial cannot be questioned. Neither are we disposed to impeach the witnesses in general. Even the prisoner himself had confessed the crime, and after all we are assured that they are innocent. It may prove a caution to us to look as favourably as possible on the side of innocence, and to the exercise of that charity that "hopeth all things," and not be too hasty in taking up a reproach against our neighbour, Psal. xv., 3. Courts of judicature are hereby taught to proceed with the utmost deliberation and carefulness, especially in cases of life and death, and not decide without very clear and conclusive evidence.* How far the opinion of our first commentators on law ought to be regarded, is out of the preacher's province to determine—but a point to be discussed by gentlemen of the bar. "All presumptive evidence of felony should be admitted cautiously," says Blackstone, "for the law holds that it is better that ten guilty persons escape than that one innocent suffer." And Sir Matthew Hale, in particular, lays down two rules, most prudent and necessary to be observed: "1. Never to convict a man for stealing the goods of a person unknown, merely because he will give no account how he came by them, unless an actual felony be proved of such goods. 2. Never to convict any person of murder or manslaughter till at least the body be found dead;" on account of two instances he mentions where persons were executed for the murder of others who were then alive, but missing.

2. The final issue and termination of the event, so plainly in favour of the reputed criminals, should by no means be improved as a discouragement to search after iniquity, and use all proper measures to detect transgressors, and bring them to condign punishment.

* These remarks are not designed as the least reflection on the honourable court who attended at Manchester. I have often observed, that during the trial there appeared to be a favourable leaning in behalf of the criminals, and a very candid indulgence. Evidence not directly in point was not admitted. Mr. S. Boorn has repeatedly told me and others that he did not blame the authority for deciding against him, considering the evidence adduced. This he has observed to me since the sitting of the Supreme Court.

In apprehending criminals there are two objects proposed: viz., to find out the guilty, and clear the innocent. These ideas are inseparably involved. When the latter is effected, character is retrieved, the man honoured and restored to society, and the dignity and safety of the state secured. A more important point is obtained even to the public than if criminality were discovered.

If positive evidence in the minds of all must be obtained of offence anterior to public process, it would render investigation in almost all cases unnecessary. That there were grounds for suspicion that murder had been committed at Manchester, none acquainted with all the circumstances will deny; and that it became an imperious duty to inquire into the matter will not be disputed by the candid. Whether there has been too much or too little attention paid to the matter, and whether every thing has been attended to in the best manner, would be to contend with the doctrine of human imperfection. The result is favourable, and we rejoice.

3. We are clearly taught that there is a superintending providence that directs all events; that the works of God are great and marvellous, and past finding out. The goodness of the Almighty is plainly illustrated. While he is one that will by no means clear the guilty, yet he will deliver the innocent in his own time and way. "God will execute judgment for the oppressed —give food to the hungry: the Lord looseth the prisoners: He heareth the groaning of prisoners, to loose those who are appointed to death." If the Lord is so ready in such a wonderful way to rescue the bodies and lives of men from death, may we not argue from the less to the greater, and infer the infinite benignity of the Saviour, who delivers the souls of men from endless perdition. Verily the Lord is good, and ready to forgive.

4. We are evidently taught, by reflecting on the late dispensation of the Almighty, the vast importance of paying a strict attention to truth and veracity, and that

at all times, and under every trying circumstance. How pertinent that injunction of the apostle, Eph. iv., 15, Speaking the truth in love. Those who have been the subjects of so much distress, cannot but see that the want of adhering properly to this important lesson has been a fruitful source of their calamity and trouble, and how much pains and cost it has been the occasion of Let parents inculcate this important duty on the minds of their children; and let every instance of vexation and sorrow to which a contrary conduct subjects us, teach us to pay the most sincere regard to truth and uprightness, as we would have the approbation of our Judge, and the testimony of a good conscience.

5. The subject is peculiarly interesting to those among us who have lately been remarkably emancipated from bondage, slavery, and death. Was there ever a clearer display of divine interposition? and can they be blind to that Almighty hand that hath wrought deliverance? God has said to you that were prisoners, "Go forth!"—to you who were in darkness, "Show yourselves!" Human means were used in vain, especially for him who continued under sentence of death. Application to legislative authority only tended to render his case more desperate; as it diminished the power of the governor and council to grant a reprieve. Nothing scarcely but the appearance of the supposed murdered exile would satisfy the public mind, or reverse the sentence of death, and it was little to be expected. But amid all these gloomy apprehensions, the arm of the Lord was revealed in your behalf, and has given incontestible evidence of your innocence. The prisoners released, especially the one present, will recognise those melancholy days and nights he has spent in the dreary dungeon; shut out from society, from your family, and friends. I can never forget those many solitary hours I have spent with you amid that dismal habitation. I have in some sense been a kind of companion with you in tribulation. I have been an eye and an ear witness to your tears, agonies, and groans, under the awful anticipations of an ignominious death, and of a speedy separa

tion from the dear companion of your youth and helpless children, whom you declared unto me were dearer to you than life itself. Had the event taken place, who could relate the pitiful story to fatherless children! Could a broken-hearted mother lead them to some obscure spot, and say, There, dear children, lie the remains of an unfortunate parent, who wished to be your support in life; the fondness of whose arms were wont to embrace you with parental affection! Could she point them to the gibbet, on which a father was suspended, and relate the melancholy disaster!—To conceal it would be impossible, and to relate it almost impossible. You ought to consider, that although you are restored to your family, yet God must be their support. That Almighty arm that has taken care of you and been your preserver, must also be their protector. Your anxious desire to be restored to your family is granted and effected by Him whose tender mercies are over all his works. You cannot but feel the obligations you are under of gratitude to Him who has almost miraculously interposed in your behalf. Can you think on this without the most sincere emotions of praise and thanksgiving? Can you refrain from having an altar of praise erected in your house to Him who has done such great things for you? Shall not the morning and evening sacrifice ascend like holy incense from your habitation?

This display of Divine goodness should lead you to repentance; Rom. ii., 4. Although you are found innocent of the charge alleged by a human court, yet, with respect to other sins, in common with your fellow-sinners, you cannot plead exemption. 'Tis for our sins we are punished by the hand of God. 'Tis for our sins that others are suffered to afflict us. You cannot but see that some of your conduct during your imprisonment has had influence in the decision against you. By improper and wrong concessions, you have been led to self-crimination. I hope you will review your past conduct, and will be led to amendment of life. You have ingenuously confessed to me, that you have too much indulged yourself in imprudent and profane language,

which has greatly been improved against you in your late trial. You have been sensible of this, and to your credit I mention it, you have promised to reform. The apostle James, in relation to the tongue, says, "Behold what a great matter a little fire kindleth!" The goodness of God in sparing you is a sure pledge that he is willing to pardon and restore you to his favour. Oh! reflect on the wretched state to which twenty days more would have introduced you, had you died in your sins. A more awful prison awaits the ungodly, where hope never comes. The sentence pronounced against you will doubtless soon be reversed; yet, should you be found impenitent, the court of heaven still holds you a prisoner condemned, and the more awful execution may take place before the 28th of January. This day may form a kind of anniversary in your life: you will always remember it; and oh! may it, during your abode on earth, be a day of thanksgiving to God for the signal display of his mercy towards you!

In this remarkable providence you can see judgment and mercy, chastisement and benignity. Affliction in subjecting you for months to a dark and gloomy prison in chains—in being reputed a murderer—cut off from society, your family, and lying under the sentence of death. But here is divine wisdom and goodness displayed in reversing the sentence, retrieving your character, &c. Had you been exonerated by the court, or if the process had never commenced, 'tis probable that Colvin would never have been discovered, and a stigma might have been fixed on you and unborn posterity. But God has effectually wiped away the reproach. The prisoners released will be under peculiar temptations to indulge a hard and bitter spirit towards some who have appeared in evidence against them. A perfect adherence to propriety in all things, amid such a series of events, could not be expected. If you have in any instance been injured, it is God's prerogative to avenge the wrong, and not yours; as it is written, "To me belongeth vengeance and recompense.—Dearly beloved, avenge not yourselves, but rather give place unto

wrath: for it is written, Vengeance is mine; I will repay, saith the Lord," Deut. xxxii., 35; Rom. xii., 19. You see by what has taken place in your late trials, that God can conduct matters best even for you. Commit all to him. Be of a peaceable, forgiving temper. Suppress every unruly passion, and all evil speaking. Let God's goodness, so wonderfully displayed, excite you to be merciful, as our Father who is in heaven is merciful. The general and unusual joy manifested by this and the neighbouring towns on the return of your deserted brother-in-law, will, I think, incline you to believe that they were not hostile to your life, and did not thirst for human blood. Every countenance expressed gladness, and every tongue hailed the auspicious day. Shouts and rejoicing resounded from house to house, and from town to town. All seemed anxious to drink deep with you in the cup of your deliverance.

However great you may prize your escape from prison, how much more ought you to value and seek acquittance and freedom from the fatal bondage of sin and death! This would excite singing of a more sublime and ecstatic nature. All heaven would exult in songs that would never, never end! Luke xv., 10. Since the Lord has in so wonderful a manner spared your lives, oh! what obligations are you under to devote the remainder to God. You cannot expect another call so powerful and alarming; and, should this be misimproved, may you not consider it an awful presage of inevitable ruin? Prov. xxix., 1: "He that, being often reproved, hardeneth his neck, shall suddenly be destroyed, and that without remedy."

The aged parents who have for months been groaning under the heavy hand of the Almighty, may greatly rejoice. You have been mourning children, devoted to a shameful and untimely death. Had it taken place, perhaps it would have brought down your gray hairs with sorrow to the grave. The miseries that come upon our children should lead us to examine whether our unfaithfulness to the concerns of their souls has not had influence in the calamities to which they are incident.

Every day, especially the shadows of evening, did not fail to waft your imaginations to the doleful mansions that contained your unhappy children, while horrible and frightful scenes of a disgraceful death disturbed your nightly repose. Every enjoyment of life was imbittered, and every walk became solitary. The yearning of the bowels of tender parents over their children, bound in chains, doomed to the gibbet, is taught only by experience. Could you not say with the broken-heart ed Jacob, "All these things are against me?"

The dwellings of a brother and sister become a Bochim, and their responsive cries enter the walls of distress. At home, abroad, in the house of God, grief lies heavy on their souls; while every tender feeling of the heart swells the tide of anguish and distress. Could an affectionate sister hear of the fatal destiny of two brothers, and not sink beneath the heart-rending tidings!* Oh the bitter reflections, the painful sensations among friends, whose mingled sorrows absorb all the pleasures of life!

But why should I harrow up the soul by too minute a detail, or dwell too long on those days of tribulation? They are passed and gone. God has turned your mourning into dancing. Although weeping endured for a long and wearisome night, yet joy came in the morn ing. Let Jehovah-jirah, the Lord will see and provide, be written on the posts of your door, and on the fleshy tables of your hearts. Let this motto be inscribed in legible and indelible characters on all your deportment, that he may run that readeth—*The Lord hath done great things for us, whereof we are glad.*

I trust this and the neighbouring towns have, in a degree, by their conduct, exemplified that inspired injunction, "Rejoice with them that do rejoice, and weep with them that weep." Their readiness to afford pecuniary relief to the distressed family, is a practical demonstration. It has for months past been a time of peculiar

* Mrs. Richardson, sister of the prisoners, being on a visit to a neighbouring house, on hearing that the sentence of death was pronounced against her brothers, fell prostrate on the floor.

mourning and distress, to see our fellow-creatures in wretched confinement, awaiting an awful execution. I trust our prayers have been ascending to heaven for Divine interposition, and the Lord in a mysterious way has granted us deliverance. Through the faithfulness and vigilance of our fellow-citizens (under God), the town of Manchester is delivered from the public censure of *blood-guiltiness*, which otherwise would have cleaved to them to the latest posterity. All who read and hear this mysterious event, even generations yet to come, will be constrained to exclaim, "Verily there is a God, whose judgments are unsearchable, and his ways past finding out."

I can scarcely persuade myself to quit the subject, although it will be a kind of repetition, without adverting to that ecstasy and delight with which we beheld the devoted man quit his direful abode. He was waiting between hope and fear, until the glad tidings were proclaimed, the prison door opened, the chains unriveted, and he welcomed to the light. May it not reprove such who are under the sentence of God's law; prisoners of hope, and will not come out. Oh! that I could with success proclaim in your ears this day the expostulatory declaration of the great deliverer, Isa. lxi. "The spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek: he hath sent me to bind up the broken hearted; to proclaim liberty to the captives, and the opening of the prison to them that are bound." Let me say to the prisoners, "Go forth!" To you that are in darkness, "Show yourselves." The door is thrown wide open—Jesus is ready to break your bonds asunder. Angels invite—yea, all Heaven stand ready to shout your deliverance through the streets of New-Jerusalem. The nature of our inability can be inferred by seeing the prisoner escape when the door is unlocked, that it is of the moral kind, being bound only with the cords of our sins, unwilling to depart. We are not convened this day to witness the awful death of a fellow-mortal, suspended between the heavens and the earth—nor to hear the

bitter sighs, or behold the distorted visage of a dying malefactor; but to hear the jubilee trumpet proclaiming salvation. Turn ye to the stronghold, ye prisoners of hope. May the arm of the Lord be revealed.—AMEN.

STATE OF VERMONT.

Supreme Court, adjourned term, November, 1819.

Present — Hon. DUDLEY CHASE, Chief Justice; Hon. JOEL DOOLITTLE, Assistant Judge.

A bill of endictment for murder was found by a grand jury, at the September term of the Supreme Court, against Stephen Boorn and Jesse Boorn, for the murder of Russell Colvin; but, as the court did not consist of the requisite number of judges, the trial was adjourned.

The endictment was in the usual form, charging the prisoners as "being moved and seduced by the instigation of the devil;" and that they "feloniously, wilfully, and of their malice aforethought, did kill and murder" Russell Colvin, upon the 10th day of May, A. D. 1812.

The state's attorney appeared in support of the prosecution.

Messrs. Skinner, Wellman, and Sargeant as counsel for the prisoners.

Before the introduction of any testimony, Mr. Skinner made a motion, that as the prisoners had pleaded severally "Not guilty," they might be allowed separate trials.

The court ruled that Stephen and Jesse Boorn should be *jointly* tried for the murder of Russell Colvin.

About fifty witnesses were successively examined, but, as they were only corroborative of each other, all tending to prove the leading facts in the case, and too voluminous for this brief sketch, none but the principal testimony will here be introduced

EVIDENCE ON THE PART OF THE STATE.

Thomas Johnson sworn.—I was a neighbour to the Boorns and Colvin. In the early part of the month of May, seven years ago last spring, I saw one morning Stephen Boorn, Jesse Boorn, Russell Colvin, and his son, Lewis Colvin, picking up stones. They appeared to be in a quarrel. I had a full view of them, although they could not see me. I have never seen Russell Colvin since. Stephen said he was not in the field picking stones at the time Russell went off, but that he went off at that time. Jesse, while in imprisonment, told me that he was assisting in shoeing a horse when Russell went off. Stephen said the woodchuck they had for dinner the day Russell went off, was killed by him when mending fence for a Mr. Hammond. Having purchased the land where this quarrel took place, the children found and brought home an old, mouldy, rotten hat; I knew it to be the hat of Russell Colvin. In the cellar-hole stood a thrifty apple-tree, about three feet high, which was taken away the season after I noticed it.

Lewis Colvin (son of Russell Colvin) sworn.—He said that at the time Russell went off, he was picking stones with him and Stephen and Jesse Boorn; that a quarrel arose between Stephen and Russell; that Russel struck Stephen first; that Stephen knocked Russell down with a club, and that he (the witness) ran away, and saw no blood; that Stephen told him not to tell that he struck Russell; that he has never seen Russell since.

[It appeared from the testimony of many witnesses that a jack-knife and a button were found in the old cellar-hole, which were recognised as having once belonged to Russell Colvin; that he had occasionally absented himself from his family, and was at times in a state of mental derangement; that bones had been found, which by some were supposed to be human bones, but which appeared, from the most conclusive evidence, not to be human bones. From a large mass

of evidence, that which relates to the accidental observations of the Boorns before their arrest and imprisonment, and their confessions when chained in a dungeon, are deemed altogether the most important.]

Truman Hill sworn.—He stated that he had the keys of the prison in which the Boorns were imprisoned; that he exhorted Jesse to tell the truth, and that if he told a falsehood it would increase his trouble; that he confessed that he was afraid that Stephen had murdered Colvin, and that he believed he knew very near where the body was buried; that when the knife and the hat of Colvin were shown him, he was much agitated. He said he urged Jesse to confess nothing but the truth.

Daniel D. Baldwin, and Mrs. Baldwin, to the same effect, said that about three years since Stephen told them that Colvin went off in a strange manner into the woods at the time he, Jesse Colvin, and Lewis, were picking stones—that Lewis had gone for drink, and when he asked them where Colvin was gone, one answered, Gone to hell; the other, that they had put him where potatoes would not freeze.

[Numerous witnesses testified to the contradictory declarations of the Boorns in regard to the disappear ance or death of Colvin; but the testimony of Silas Merrill, to the extraordinary CONFESSION of Jesse Boorn, is *in substance* inserted.]

Silas Merrill sworn.—Testified that as Jesse was returned to prison from time to time from the court of inquiry, that he had been urged to confess; that one night in the prison we got up, and Jesse said that Stephen knocked Colvin down twice, broke his scull, and the blood gushed out; that his father came up three several times, and asked if he was dead, and said damn him; that all three of us took the body and put it into the old cellar, where father cut his throat; that he knew the jack-knife to be Colvin's; that Stephen wore Colvin's shoes; that about a year and a half after they took up the bones, put them under a barn that was burnt, then pounded them up and flung them into the river; that father put some of them into a stump, &c.

[The following written confession of Stephen was rejected by the court; but, as its contents were alluded to by oral testimony, it was introduced by the prisoners' counsel.]

"May the 10th, 1812, I, about 9 or 10 o'clock, went down to David Glazier's bridge, and fished, down below uncle Nathaniel Boorn's; and then went up across their farms, where Russell and Lewis was, being the nighest way, and sat down and began to talk, and Russell told me how many dollars benefit he had been to father, and I told him he was a damned fool; and he was mad, and jumped up, and we sat close together, and I told him to set down, you little tory; and there was a piece of a beech limb about two feet long, and he catched it up and struck at my head as I sat down; and I jumped up, and it struck me on one shoulder; and I catched it out of his hand, and struck him a back-handed blow, I being on the north side of him; and there was a knot on it about one inch long. As I struck him, I did think I hit him on his back; and he stooped down—and that knot was broken off sharp—and it hit him on the back of the neck, close in his hair—and it went in about a half of an inch on that great cord—and he fell down, and then I told the boy to go down, and come up with his uncle John—and he asked me if I had killed Russell, and I told him no, but he must not tell that we struck one another. And I told him, when he got away down, Russell was gone away—and I went back, and he was dead—and then I went and took him and put him in the corner of the fence by the cellar-hole, and put briers over him—and went home, and went down to the barn, and got some boards—and, when it was dark, I went down, and took a hoe and boards, and dug a grave as well as I could, and took out of his pocket a little Barlow knife, with about a half of a blade, and cut some bushes, and put on his face and the boards, and put in the grave, and put him in, four boards on the bottom and on the top, and t'other two on the sides, and then covered him up; and went home, crying along, but I warnt afraid as I know on. And when I lived to William Boorn's I

planted some potatoes; and, when I dug them, I went there, and something I thought had been there, and I took up his bones and put them in a basket, and took the boards and put on my potato-hole, and then it was night, took the basket and my hoe, and went down and pulled up a plank in the stable floor, and then dug a hole, and then covered him up; and went into the house and told them I had done with the basket; and took back the shovel, and covered up my potatoes that evening. And then, when I lived under the west mountain, Lewis came and told me that father's barn was burnt up; the next day, or the next day but one, I came down, and went to the barn, and there was a few bones; and when they was to dinner, I told them I did not want my dinner, and went and took them, and there warnt only a few of the biggest of the bones, and throwed them in the river above Wyman's, and then went back, and it was done quick too, and then was hungry by that time, and then went home, and the next Sunday I came down after money to pay the boot that I gave to boot between oxens; and went out there and scraped up them little things that was under the stump there, and told them I was going to fishing, and went, and there was a hole, and I dropped them in, and kicked over the stuff, and that is the first anybody knew it, either friends or foes, even my wife. All these I acknowledge before the world.

"STEPHEN BOORN."

Manchester, Aug. 27, 1819.

Much other testimony was adduced, but cannot be introduced into this, which is again pronounced a mere "Sketch" of this singular prosecution.

The charge of the court to the jury was solemn, learned, and peculiarly impressive.

The jury returned with a verdict finding both of the prisoners GUILTY.

They were sentenced to be executed upon the 28th January, 1820.

CHAPTER XVI.

REMOVAL TO GRANVILLE, N. Y.

In February, 1822, Mr. Haynes removed to Granville, New-York, where he passed the last eleven years of his pilgrimage. Towards his friends at Manchester, he cherished till his death feelings of unfeigned affection. He had found in them a generous and enlightened people, ever ready to minister to the wants of his numerous and dependant family. They attended upon his ministry with devout interest and with evident profit. The church in Manchester was enlarged under his faithful ministrations. It was now with him the even-tide of life. It could not be said of him as is recorded of Moses, when he was a hundred and twenty years old; "his eye was not dim, nor was his natural force abated." His physical and intellectual vivacity had perceptibly declined; and although there was entire harmony between him and the people in Manchester, yet it was natural for such a village to desire the labours of one who could bring into action the ardour and vivacity of youth. Accordingly, the church and people in Manchester yielded to the wishes of the Congregational church in Granville, that the setting sun of this holy and remarkable man should be witnessed among them. On taking leave of his beloved charge at Manchester, he could adopt the language of the apostle Paul to the elders of the church in Ephesus, though he would be the last to class himself with the great apostle: "Remember that for the

space of three years I ceased not to warn every man, day and night, with tears."

The following extracts from his correspondence will illustrate this part of his life, and will show him to have been an indefatigable preacher of the word after he had completed the term of "threescore years and ten."

LETTER I.

TO DEACON ATKINS

Granville, October 19th, 1822.

Dear Sir,

* * * I was surprised to hear of the death of your nephew E. B.—I hope he had forsaken the sin that had too easily beset him. You also tell of the death of S. B.—Mr. Eddy, a preacher, visited me a few days since, who confirmed the melancholy tidings.—Oh, why are we kept alive while so many younger are called away! May we be ready! You tell of good news from Blandford, Westfield, &c.—may we rejoice! Nothing special of a religious nature in these parts.—Deaths are frequent. I am just applied to to preach a funeral sermon to-morrow, at 4 o'clock, at Hebron, four miles distant. I have a large congregation that attend my ministry; I wish I was able to entertain them better; but God has deposited the treasure in poor earthen vessels, that the power may appear to be of him.

I thought of visiting Granville again before now, but I never was more taken up in ministerial services. Make my regards acceptable to Rev. Mr. Baker and family. I am glad to hear that he is engaged in the cause. I hoped to hear good news from G. after the visit from the Hartford brethren. The bearer to the office I expect every moment. I must close.

Lemuel Haynes.

Remember us at the footstool of mercy.

LETTER II.

TO THE SAME.

Granville, N. York, Oct. 21st, 1823.

DEAR SIR,

* * * I intended to have visited you this fall, but by the multiplicity of business I am prevented. Should the Lord keep me alive, I hope again to visit G——. But I ought to say, "The will of the Lord be done."

We have a time of refreshing among us. Many seem to be inquiring, "What shall we do to be saved?" God has visited my family in a remarkable manner. We hope the greater part of them have become new creatures in Christ Jesus. May we give God all the glory.

We have a circular meeting appointed among us this week. A number of ministers are expected. I hope the Lord will bless their endeavours. My days are certainly nearly finished. I lament my unfaithfulness. I am enabled, commonly, to preach three times on the Sabbath—besides, we have conferences five times a week.

Remember us at the throne of grace. The bearer waits. Faithfully yours.

LETTER III.

TO THE SAME.

Granville, 15th July, 1824.

DEAR AND AFFECTIONATE FRIEND,

If you are still in the land of the living, I think I can tell you what at times passes through your mind. It is this: Why has my old friend Mr. Haynes ceased to write to me? Is he dead? Or has he forgotten me? This may inform you that neither of these is the case. I feel in a degree to blame. The apologies that I might make, perhaps, would not excuse me. Should my life and yours be spared, I hope to do better. We are all, through the goodness of God, in the land of the living.

My health is good, considering my age. Have strength to preach twice or three times on the Sabbath. 'Tis of the Lord's mercy I am not consumed. There seem to be some refreshings of a spiritual nature among us. At Pawlet, the town adjoining, the work is considerable. Bible societies flourish among us. I attended a meeting of the society of this county last week. It was very interesting. All party spirit was excluded. Baptists, Presbyterians, Seceders, &c., were united. All was harmonious. * * *

* * THE LORD BE WITH US IN LIFE, COMFORT US IN DEATH, AND MAY WE MEET IN THE HEAVENLY WORLD, AND CELEBRATE THE PRAISES OF GOD AMONG THE BLESSED. Sincerely yours,

LEMUEL HAYNES

Here closes the correspondence which he had maintained with Deacon Elihu Atkins, of Granville, for more than thirty years. There had been a cherished intimacy between them from early life. Mr. Haynes had been of *special*, if not of *saving* benefit to him, by his convincing instructions, so that he might perhaps have addressed the deacon in the language of "Paul the aged" to Philemon—"I do not say to thee how that thou owest thine own self unto me." If he had known by the gift of prophecy that the preceding letter was to be the last in the series scattered through one third of a century, what could have been more appropriate than the *closing sentence?*

LETTER IV.

LETTER TO HIS DAUGHTER.

ELECTA,

Yours has come to hand. We are glad to hear from you. Wish you could have visited us before your school closes; but you think you cannot. Hope your

headache is better. I will (God directing) endeavour to attend a meeting with you the day your school ends. You may give notice accordingly; if any thing is like to prevent, I will try to send you word. I am glad that you strive against sin. I wish we may all do this more and more. Lois has been worse. We feared she was near her end a few days since; is now better. * * * I propose to preach this afternoon from Job xiv., 10. "But man dieth," &c.

Watch and pray.

It is worthy of special notice, that wherever Mr. Haynes laboured for a considerable time, the reviving and sanctifying influences of the Holy Spirit, to a greater or less extent, seemed to accompany and bless his ministrations. While connected with the church in Granville, New-York, though experiencing the gradual but perceptible decline of activity and strength, and the infirmities of age were thickening upon him, yet were "his last days" in some respects his "best days." From year to year he occasionally met with the anxious inquirer after salvation. In the year 1831, distinguished through the country for the outpouring of the Holy Spirit, Mr. Haynes enjoyed the privilege of a very precious spiritual harvest. During this season of God's visitation, his labours were abundant. He was prompt at the evening lecture, and at the sunrise prayer-meeting. Now, in the seventy-eighth year of his age, you might have seen him faithfully attending the prayer-meeting with his Christian friends, and making it a point to be present as early as the rising of the sun. This was a season of great joy to his own soul, and he was rapidly ripening, by progressive sanctification, to join with holy beings in another world.

During his ministry of about eleven years in Cran-

ville, nearly eighty, by relation of their experience and by a correspondent life, gave evidence of their piety, and were received into the church; about fifty of whom were the hopeful subjects of renewing grace this season of revival.

In this period he preached about one hundred and twenty funeral sermons in Granville, and many in the adjoining towns. His attendance and sympathies on such occasions were never withheld when requested, unless in consequence of sickness or previous appointments. In one instance he preached two funeral sermons in one day, in addition to the fatigue of riding six or eight miles, and this at the age of nearly eighty years. The latter was at the burial of a youth of sixteen years, when he addressed a deeply-affected assembly from Zech. ii., 4: "Run, speak to that young man."

While administering to hundreds and thousands under the bereaving strokes of the Almighty, his own family were mercifully spared till the youngest of ten children had reached the age of adult years. There was, however, a cup of affliction mingled, which he must ere long drink. His second daughter had been afflicted with severe and wasting disease, which neither care nor medicine could relieve. For months all hopes of her recovery had been relinquished, and she was perceptibly drawing near the close of life. But great mercy was mingled with the affliction. By her marked resignation and patience, she was giving evidence of being one of God's adopted children. One morning in particular, having called her father into her chamber, she spoke of wonderful joy and light which had broken in upon her mind. The Saviour appeared exceedingly precious and altogether lovely. It was a memorable

season, and filled the heart of her revered father with great consolation.

On the day preceding her death, Mr. Haynes went out to attend a funeral, and requested prayers in her behalf. She was now sinking rapidly. During his absence she became speechless, and seemed to be dying. On his return, as he approached her bed, she knew him, and revived. He then informed her that prayers had been offered for her at the meeting, at which she seemed well pleased. He discoursed long and faithfully with her, imparting consolation, praying her to put her whole trust in the merits of the Saviour, and receiving from her dying lips assurance that Christ was her "all." The morning following she died, leaving the consolation to her friends that she had "fallen asleep in Jesus." The next day being the Sabbath, like David in his affliction, "he came into the house of the Lord and worshipped," unattended by his family. With composed and affecting solemnity he took the lead in the morning service, and preached from 1 Pet. iv., 17: "For the time is come that judgment must begin at the house of God; and if it first begin at us, what shall the end be of them that obey not the gospel of God?" How perfectly appropriate was his text to the occasion.

Funeral service in the afternoon was performed by Rev. John Whiton, of Granville, Middle Parish. The preacher, in consequence of ministering to his own congregation, arrived at a late hour. After the assembly had been some time in waiting, Mr. Haynes arose, and gave out the following appropriate hymn from Watts:—

"Not from the dust affliction grows,
Nor troubles rise by chance,
Yet we are born to cares and woes,
A sad inheritance.

"As sparks break out from burning coals,
And still are upward borne,
So grief is rooted in our souls,
And man grows up to mourn.

"Yet with my God I leave my cause,
And trust his promised grace;
He rules me by his well-known laws
Of love and righteousness.

"Not all the pains that e'er I bore
Shall spoil my future peace,
For death and hell can do no more
Than what my Father please."

After listening to the sermon delivered on this occasion, he arose and addressed the youth with great effect. Throughout the painful trial, he manifested great calmness and Christian resignation. It proved a sanctified affliction. He often lamented that he had felt no more anxiety for the welfare of her soul. He frequently said, "The meeting of parents and children at the judgment is a truly affecting thought, which, since the decease of *my own child*, I most sensibly realize."

The daughter was thus taken away, and called home as a pioneer to that world whither her father was soon to follow. And thus was the Lord preparing his faithful servant to glorify him by his dying behaviour. Scarcely would he allude to his daughter's decease without exclaiming—"Oh, that I had been more faithful!"

CHAPTER XVII.

HIS LAST VISITS ABROAD.

In 1828, his intimate friend and former parishioner, Joseph Burr, Esq., of Manchester, was taken ill, and died in the month of April. Mr. Burr, the distinguished patron of religion and science, was early an orphan, and received a mercantile education from his brother in New York. He commenced business in Manchester, Vermont; and, by his rigid uprightness, soon acquired the confidence of the community. In early life, like many of the enterprising men in Vermont at that time, he was disposed to cavil at the doctrines of grace, and openly professed to disbelieve that God, in his direction of the universe, noted the minute and daily transactions of men. In the revivals with which Manchester was blessed, his views were essentially changed: he became a firm believer in the doctrines of revelation, and a liberal patron of the objects of charity and piety. Like the aloe, which blooms but once in a century, such men are rarely found. Mr. Burr, on perceiving that his dissolution was drawing near, sent for his former beloved pastor to visit him and minister to him in the last extremity. Mr. Haynes spent several days with him. He was calm in view of eternity. In some of his last remarks he said—"I feel that I have brought myself and all that I have to the feet of Jesus." Mr. Burr had expressed his determination to bequeath to several literary and religious institutions the greater part of his estate

He was apparently near his end, and nothing had been done respecting the distribution of his possessions. Judge Skinner, who had been expected to transact the business, was absent, and the time of his return was uncertain. Mr. Haynes, perceiving the peculiarly critical state of this important business, was at first exceedingly moved, and appeared very anxious to do something which would secure to the cause of learning and religion the ample provisions which Mr. Burr had intended to make, and which were every moment liable to be lost by his death. But soon his composure returned, and sitting quietly down, he said, "Ah! if the Lord have need of this money, he will have it."—He has it.

In 1832 he visited New-York to attend the anniversaries. In a letter to a friend, he says :—"In my visit to New-York I was greatly entertained. I did not expect to see so much piety among the people. I was cordially received by the ministers. I preached at New-York, Albany, and Troy, and received ample pecuniary compensation. I was much pleased with the company of Dr. Sprague, of Albany. He brought the handwriting of many of the old ministers that have been in their graves for years. Those he obtained in England; such as the handwriting of Dr. Doddridge, Dr. Guise, Mr. Henry, John Newton, and many others. I remarked to the doctor, 'If it afforded so much satisfaction only to see their manuscripts, what joy would it be should we be admitted to see and dwell with them in the heavenly world.' Should I live until next November, it will be half a century since I commenced preaching the gospel. I have abundant reason to bless God for his goodness in maintaining and supporting me so long, and in his so abundantly opening a door for improving the

small talent he has given me. But, 'Oh, my leanness! my leanness!' As I draw near the eternal world, I trust I feel more and more that, should I ever be saved, it will be through astonishing grace. I am about closing my stated ministry among this people. I preach to them occasionally. My strength holds out remarkably. I most earnestly desire to visit Granville, if it might be the will of God, and intend to this spring or summer, Providence concurring. Give my love to brother Baker, —tell him it is through great tribulation that good ministers, in a special manner, enter into the kingdom of heaven. Sincerely yours."

In 1833, the pulpit in Granville, Massachusetts, being vacant by the declining health of their beloved pastor, Rev. Joel Baker, application was made to Mr. Haynes to preach there for a short season. As he had been contemplating a visit to the place, this request was seasonable and gratifying. His visits, though "few and far between," had been ever greeted by his friends with enthusiastic delight. No personage, of whatever rank or character, could receive a more cordial welcome. Upon his arrival in Granville and appearing in the pulpit on the Sabbath, the people, without regard to sect or denomination, crowded the house of God. His own feelings on this occasion may be learned from the following brief extract of a letter to his family.

* * * "We arrived safely at Granville on Saturday, four days after leaving home. Lodged at Manchester the first night; at Williamstown the second; at the Reverend Dr. Shepard's, in Lenox, the third. Preached at Granville on the Sabbath, and it was an affecting thought to stand in the desk where I used to preach more than forty years ago. The people are remarkably kind."

The preacher, now nearly eighty years of age, retained something of the intellectual vigour of better days. The descendants of his early friends regarded him as a relic, handed down from a generation which had gone to eternity. They hung upon his lips with unwonted pleasure. Now he might have adopted the remarkable words of the apostle (though his humble spirit would blush at the suggestion); "My temptation, which was in my flesh, they despised not nor rejected; but received me as an angel of God, even as Jesus Christ."

This was *his last* visit to the place of his earliest recollections, and a premonition of this was evidently on his mind. "I was led to notice," says his friend who entertained him, "that his mind was most constantly on the subject of death and the day of judgment. Not one hour passed without some express allusions to these events."

The preaching of Mr. Haynes was always distinguished for its appropriateness to the occasion. On meeting the congregation in Granville, whose fathers, his coevals, were nearly all of them in the habitations of the dead, he arose and addressed them from the following most appropriate passage. "Having therefore obtained help of God, I continue unto this day," Acts xxvi., 22.

BRIEF SKETCH OF THE SERMON.

"All creatures are effects which declare a first cause. All finite existence, whether natural or moral, is the product of omnipotent power. The great wheels of Divine providence are turned round by the hand of God. The motions of our souls and bodies are alike directed by the agency of him who rolls the stars along. For 'tis a sentiment acknowledged even by heathen,—by

Homer, Hesiod, and especially by Aratus, that 'we are the offspring of God.'* With how much propriety, therefore, might St. Paul adopt the sentiment in the text!

"The points before us are these:—

"I. Our continuance in this world is wholly owing to the help of God.

"1. Keeping people alive is ascribed to God. Deut xxxii., 39: 'I kill, and I make alive.' Psal. lxviii., 20: 'Unto God the Lord belong the issues from death.'

"2. We cannot keep ourselves alive any more than we can begin to live.

"3. Others cannot—physicians cannot—Asa's could not.

"4. None of the springs of nature commence without God. Every pulse, every breath the effect of Divine agency.

"5. God cannot communicate independent power to men.

"6. 'Tis not owing to what some call *fortune*, *luck*, or *chance*. Such things have no power, nor even existence.

"7. That it is by God's help we continue is evident from the many dangers to which we are exposed.

"II. We ought to be deeply sensible of this.

"1. This is an important trait in the character of God's people,—Paul, Jacob, Caleb, David.

"2. 'Tis God's due. Not to acknowledge it is robbing him.

"3. Not to acknowledge God is practical atheism.

"4. God has given us the requisite faculties—eyes, ears, reason—and is calling us to take notice."

IMPROVEMENT.

"1. We should often take a review of past acts of God's goodness.

"2. We should not place our ultimate dependance on second causes.

* "τυ γαρ και γενος εσμεν. Hemistic or half verse."—*Guise.*

"3. God must help for time to come, or we must die 'Boast not of *to-morrow*.'

"4. How vile to take that help which God is giving us, and consume it on our lusts.

"5. We cannot expect God to help us much longer.

"6. Comfort in trials—God's help is sufficient.

"7. People live just as long as God chooses—then die.

"8. Goodness of God that has helped us to live so long."

The several heads of this discourse were sustained by apt illustrations, and affecting allusions to past and passing events, with appropriateness to the occasion, and greatly to the delight and satisfaction of the assembly. This was the morning service. In the afternoon an agent addressed the congregation on "Home Missions." Mr. Haynes listened with deep interest till the preacher had finished his discourse. He then arose, and with great earnestness commended the cause of missions to the congregation, concluding his remarks with an amusing and characteristic anecdote. "A few days ago," said he, "I was expressing my astonishment at the progress made in the benevolent efforts of the day, and the amount of good accomplished by the American Bible, Missionary, Sabbath School, Tract, and Temperance Societies. A skeptic who was present interrupted me, and remarked, with some earnestness, that he believed the devil had got up all these societies. 'What!' said I to him, 'What! the devil in favour of the Bible!—and missions!—and temperance? *Has the devil met with a change of heart?* He didn't use to favour such things, and I am sure he would not now if he had not *met with a change*. He must have been very lately converted.'"

The short time which he could spend there was actively employed in labours of love. He preached almost daily, either there or in the contiguous parishes. He spent several days in visiting from house to house, and thus renewed the recollections of early life. This was a service mingled with many painful emotions.

> "'Twas sad to see the wonted seat of friends
> Removed by death, and sad to visit scenes
> When old, where, in the smiling morn of life,
> Lived many who both knew and loved us much;
> And they all gone, dead, or dispersed abroad,
> And stranger faces seen among the hills."

There were certain places which he could not visit without awakening peculiar associations. In company with N. Cooley, Esq., he visited the old mansion where his master lived and died. It is understood that it was the first *framed* house erected within the bounds of the parish. Opposite to it there had previously been a dwelling-house adapted to the condition of settlers in the forest; the first story being built with stones, as a defence from the attacks of the Indians, and the second of durable logs. Mr. Haynes said to his attendant, "IT WAS THE INTENTION OF MY MISTRESS AND MYSELF TO RAISE THE HOUSE ON THE PRINCIPLES OF TEMPERANCE, WITHOUT STRONG DRINK." Pointing to a huge stone in the chimney, he said, "I assisted in raising that stone, and in placing it where it now lies." He adverted to the broad, antique fireplace, where he plied his evening studies by firelight. He took a last look into the chamber which he occupied as his study after he commenced preaching the gospel. He walked over the fields which he had cleared, and ploughed, and reaped for many successive years.

The next object of affecting interest was the burying-ground, where

"The rude forefathers of the hamlet sleep."

It cannot fail to attract the notice of the traveller by its elevated and retired location, and by its tombstones of purest white.

"I had a very interesting time with him," remarks his attendant, "in the graveyard. He pointed out to me, by the tombstones, many that experienced religion during the short time in which he laboured in the ministry in this place. He also pointed out many of the tombstones on which I could read the epitaphs of his own composition. One in particular attracted my attention; it was the first opened grave in the whole field. A child three years old is the tenant; and the epitaph, composed by Mr. Haynes in his youth, is as follows:—

'I was the first came here to lie:
Children and youth prepare to die.'"

There is another sacred spot of ground—it is the place of the apple-tree, where, in early life, he found the Saviour to be precious to his soul. Though some of its limbs are decayed, the tree itself is yet alive, after enduring the blasts of more than eighty winters. It stands behind a gentle elevation of ground, and near it a granite rock rises a little above the surface. Hither he often came during his distressing conviction of sin;—here he found relief and hope in Christ;—and while in Granville he always made this the place of his private devotion and prayer. It was like Bethel, where Jacob lay down to sleep, and dreamed, "And behold, a ladder set up on the earth, and the top of it reached to heaven: and behold, the angels of God ascending and descend

ing on it. And behold, the Lord stood above it." It is impossible to describe or even conceive the emotions which he felt on visiting this place. After lingering a while, he kneeled down and prayed. As he was retiring, he said to his attendant, "I leave this tree for the last time."

The next day was the Sabbath, and he delivered his last sermon from the well-chosen words of the apostle,* 2 Cor. i., 9: "But we had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead." On this text he remarked:—

"Some think that the apostle has relation to his fighting with wild beasts at Ephesus, 1 Cor. xv., 32. Others suppose that he refers to the uproar at Lydia or Asia Minor; but that it was an habitual temper of mind for the apostle to feel that he was a *dying man*, is evident from what he observes, 1 Cor. xv., 31: 'I die daily.' Life and death are terms of the most solemn import. Some suppose life is of more importance than death, as it is that which can render death a blessing or a curse. Suitable reflection on death greatly tends to our right improvement of life. This is the sentiment in the text; and the inspired apostle speaks of it, as belonging not only to himself, but to others. *We* had the sentence of death in *ourselves*.

"That we have all reason to view ourselves in this point of light, with the advantages arising therefrom, is the order proposed.

"1. God has pronounced the sentence of death on us, and why should not we on ourselves? Gen. iii., 19.

"2. We may with propriety have the sentence in ourselves by viewing the providences of God. How many are dying around us! Is there any thing to secure us from death which they had not? Are we

young? so were they. Old, middle aged, full of worldly schemes?—was not this the case with them?

"3. Weak state of our bodies.

"4. Pains we feel from day to day.

"5. Many instruments stand ready to destroy us. In the case of Paul, wild beasts—wicked men and devils—perils from sea and land.

> "'We stand as in a battle, throngs on throngs
> Are falling round us, wounded oft ourselves.'

"6. We cannot resist or ward off the stroke, 1 Cor iv., 9: 'For I think that God hath set forth us the apostles last as it were appointed unto death.' This is thought to be an allusion to the Roman theatrical sports; for, from a passage in Seneca's epistles, quoted by Dr. Whitby, it appears, that in the morning those prisoners to whom they gave a chance of escaping with their lives fought with the wild beasts armed; but, in the afternoon, the gladiators fought unarmed.

"7. By our sins we expose ourselves to the sentence of death. Justice, and abused patience, and mercy, cry, 'Cut them down!'

"8. All need carry the sentence of death in themselves. All have sinned—old and young—rich and poor—saints and sinners.

"9. At *all times* and on all occasions—at home or abroad—awake or asleep.

> "'Whate'er we do, where'er we be,
> We're travelling to the grave.'

"Finally, It has been the case with the people of God—pilgrims and strangers on the earth. Even Jesus Christ, though innocent, for our sake carried the sentence of death in himself."

ADVANTAGES.

"1. 'Tis acting rationally—correspondent to truth and divine exhibition.

"2. To have the sentence of death in ourselves is complying with the word of God. Christ said repeatedly, 'Watch.'

"3. It tends to wean us from the world. Did we hear the sentence of death sounding in our ears, should we be elated with worldly prospects?

"4. Having the sentence of death in ourselves tends to make us diligent in the things of religion. Keeping death at a distance is the fruitful source of the sin of procrastination.

"5. This is the way to obtain the victory over death. The reason why death is so terrible to many is, that they think so little of it, and are deaf to the sound and sentence of it.

"6. Having the sentence of death in us leads to the use of means necessary to salvation. We see men, when death in their apprehension is approaching, wishing prayers and visits from ministers.

"7. It supports under sufferings, 2 Cor. iv., 17.

"8. It will influence to self-examination. When the midnight cry is made, it is time to see whether our lamps are trimmed and burning."

IMPROVEMENT.

"1. We see that there is evidently a controversy between God and mankind in general, in relation to the subject that has been discussed. God has pronounced the sentence of death on men, but they practically deny it, and pronounce the sentence of life.

"2. There is the same propriety in treating our fellow-creatures as dying men, as there is when actually dying. Some that are now well may die before them.

"3. Thoughtlessness about death is a source of great evil to men. 'Tis so in respect to families—closets—house of God—visits—death-beds.

"4. We have reason to fear that the unconverted will never be saved. They are dying, yet neglect salvation.

"5. Sinners are in a dreadful state. Under sentence of death, temporal, spiritual, and eternal."

This brief analysis can give but an extremely imperfect impression of the sermon. The train of thought here presented was interspersed with timely and impressive remarks, well adapted to the farewell occasion.

Mr. Haynes now returned to his family and flock, to give the finishing strokes to his earthly labours—to bid farewell to the world, and enter into his rest.

CHAPTER XVIII.

VIEWS OF HIS CHARACTER AS A MAN, A CHRISTIAN, AND A MINISTER OF THE GOSPEL, AND ON HIS DEATH-BED.

From the preceding narrative it will be seen that Mr. Haynes must have accomplished a great amount of good. He was emphatically a self-taught man; "the founder of his own fortune." And, viewing his humble origin, and the extremely limited means of his early education, he cannot fail to be regarded as an extraordinary man. His influence over minds was wonderful. He was also a child of grace, and no one could more appropriately adopt the expression of the apostle Paul, "By the grace of God I am what I am."

Could we ascertain what were the constituent elements of his great usefulness, it would aid others in their plans of doing good. They may be summarily expressed in the following particulars:—

I. PERSONAL COMELINESS.

Although the tincture of his skin, and all his features bore strong indications of his paternal original,

yet in his early life there was a *peculiar expression* which indicated the finest qualities of mind. Many, on seeing him in the pulpit, have been reminded of the inspired expression, "I am black, but comely." In his case, the remarkable assemblage of graces which were thrown around his semi-African complexion, especially his eye, could not fail to prepossess the stranger in his favour.

II. TENDERNESS AND SYMPATHY WITH OBJECTS OF DISTRESS.

No man had a more feeling heart, or was more sensibly affected at the sight of human suffering. Speaking in reference to his daughter, who was afflicted with long-continued and painful illness, he said, "I shall spend all my property, if necessary, rather than she shall suffer." In his last sickness, after being confined almost wholly to his house, a young woman sickened and died in the neighbourhood. Notwithstanding his own distressed condition, he had many tender anxieties for her, and offered prayer daily in her behalf. Hearing that her symptoms were worse, he said, "I must see her again!" With great difficulty and suffering he was carried to the house, that he might administer comfort to a dying fellow-mortal.

His *sensibility* knew no bounds. He would never see animals put to death if he could avoid it; much less would he see them subjected to wanton and need less torture. On seeing a lad having in his hand a small snake, which he was wantonly torturing to death, and was sporting with the writhings of the harmless though accursed animal, he said to him, "Why do you torture and kill the poor striped snake? It does no

harm." The boy very sagely replied, "It's according to Scripture, sir; the Bible says we must bruise the serpent's head."—"That," said Mr. Haynes, "means the *old serpent.* You may bruise his head as much as you have a mind." No one could more appropriately adopt the language of Cowper, and few possessed a greater measure of his indescribable loveliness and sympathy.

> "I would not enter on my list of friends,
> Tho' graced with polished manners and fine sense,
> Yet wanting sensibility, the man
> Who needlessly sets foot upon a worm."

III. QUICKNESS OF PERCEPTION.

"When a new subject was presented, or an intricate question was introduced, on which he had never brought his mind to bear, it was delightful to observe with what power he grasped the subject, and how readily he removed the difficulties it involved. During his ministry at Rutland, infidelity in various forms was fashionable. The writings of Payne, Allen, and Ballou were in the hands of many. The errors inculcated by these men he often combated with great power, both in the pulpit and in personal conversation. Other men may have far exceeded him in deliberate and protracted investigation; but for a sudden conflict, or an effort strictly *extemporaneous*, requiring all the energies of the mind at once, his powers were transcendent. Instances often occurred of a text being given him as he was about to commence a lecture or a funeral sermon, which, as a matter of courtesy, he would accept, illustrating it with as much self-possession and apparently with as much ease as if he had meditated upon it for weeks."* He was eminently ready for every emergency which reasonably

* Extract of a letter from Rev. A. Parmalee.

claimed his ministerial services. In a number of ordinations, when the appointed preacher failed, he has, without proper time for preparation, occupied the vacant place with much ability and acceptance. In one such instance, after the assembly had principally convened, he sketched the plan of his sermon, which was entirely appropriate, and was received with great satisfaction.

IV. GREAT MEMORY.

This high excellence was in part the gift of God, and in part the result of persevering cultivation. "Memory like a friend, loves to be trusted, and will amply reward our confidence." Like other faculties of the mind, it is capable of indefinite improvement.

"At the age of fifty," says Rev. Mr. Parmalee, "he could repeat nearly the whole of Young's Night Thoughts, Milton's Paradise Lost, Watts's Psalms and Hymns, and large unbroken passages from different authors, and more of the sacred Scriptures than any man I ever knew. When he had listened to a sermon or a conversation of great length, he could report the whole, and much of it in the very terms in which it was given. His memory was a safe depository for every thing he thought worthy of retaining, and hence it became a sort of proverb among his students, that his head was a concordance." In a single extempore sermon he usually referred to twenty or thirty texts of Scripture, always in his quotations giving chapter and verse, sometimes adding, "If I mistake not;" generally, however, recollecting with confidence. One of his students in theology says,* "I frequently noted the numerous passages he quoted in his sermons, for the purpose

* Rev. Ashbel Parmalee.

of improving my own mind, as well as satisfying myself in regard to his accuracy, but do not recollect a solitary instance of error."

His mind from childhood was subject to just that discipline which was calculated to improve the faculty of memory. He could obtain but few books, and with the contents of these he became familiarly acquainted. He was required by his master to render an account of the sermons he heard on the Sabbath, and by this means a habit of attention was formed, which no doubt contributed greatly to the promotion of his extraordinary memory.

V. MATURE JUDGMENT.

The general confidence reposed in Mr. Haynes as a counsellor, both by ministers and people, is proof of his penetration in cases of difficulty, and of the general correctness of his opinions. For many years, each party in a difficult case was solicitous to secure his services, as though safe under his adjudications. "His mind however, was distinguished rather by native quickness and energy, than by exact regimen. Hence his *measures* as a counsellor and disciplinarian were not always judged to be according to ecclesiastical order." Yet such was his discernment of the human character, and of the operations of different minds and tempers, that he was qualified to form correct decisions, and was often a great helper to the churches in this department of duty.

VI. LITERARY MERIT.

With regard to his learning, it has been already seen that he began his ministry under great disadvantages. It was however his affliction, and not his fault, that he

was destitute of a classical education. No man appreciated more highly than he the various branches of education, or laboured more perseveringly to furnish his mind with useful knowledge. He used often to say, "If I were to live my life over again, I would devote myself to books." He had never penetrated far into the exact sciences, nor was he extensively acquainted with the Greek and Latin classics. His mind, however, was richly stored with various knowledge, especially that which was of immediate use in the work of the ministry. As a writer or public speaker, he never spent a moment to polish his style, or stepped aside to pluck a flower. The Latin language he had studied, and acquired a superficial acquaintance with some of the classics. In Greek, he had never gone beyond the Greek Testament and Septuagint.

After all, he was not destitute of literary merit. The English classics he had read with some attention, and his remarks discover a correct taste for the beauties of poetry and elegant composition.

On hearing the first page in "Akenside's Pleasures of the Imagination," commencing thus—

> "With what attractive charms this goodly frame
> Of nature touches the consenting hearts
> Of mortal man," &c.,

he remarked, "The sentences are too long from one period to another. The sense of the author is thus rendered obscure." Johnson, in his "Lives of the Poets," has precisely the same criticism. "His flow is smooth, and his pauses are musical, but the concentration of his verses is generally too long continued, and the full close does not recur with sufficient frequency The sense is carried on through a long intertexture of

complicated clauses, and, as nothing is distinguished, nothing is remembered."*

As he was listening one day to the elegant paper in Johnson's Rambler, "The Journey of a Day: a Picture of Human Life," his son asked, "Is not that inimitably beautiful?" He replied, "It is well written, but I think I have read something as striking;—let me repeat it:—'And the voice said, Cry. And he said, What shall I cry? All flesh is grass, and all the goodliness thereof is as the flower of the field. The grass withereth, the flower fadeth, because the spirit of the Lord bloweth upon it.'"

In adverting to Johnson's remarks in the Life of Waller, that "devotional poetry cannot often please," he expressed his dissent from the views of Johnson. He thought, however, that many who had attempted to versify passages of Scripture failed entirely. He sometimes humorously quoted the following lines:—

"Hands have they, but they handle not,
Noses have they, but smell no jot."

He considered the following version of the forty-second Psalm as superior in sublimity to that of Watts:—

"As pants the hart for living streams,
When heated in the chase,
So pants my soul to see my God,
And his refreshing grace.

"For thee, my God, the living Lord,
My thirsty soul doth pine;
Oh! when shall I behold thy face,
Thou Majesty divine!"

Johnson's closing sentence in the Life of Addison received his entire approbation:—"Whoever wishes to

* Vol. ii., page 521, Life of Akenside.

attain an English style, familiar but not coarse, and elegant but not ostentatious, must give his days and nights to the volumes of Addison."

Of the Spectator he used to say, with the exception of Mr. Addison's papers and some others, it contained a great deal of trash, and that selections should be made for the young reader.

These hints might be multiplied to a great extent, and they are inserted to exemplify the taste of Mr. Haynes for ingenious classic writings.

In 1804, the honorary degree of Master of Arts was conferred upon him by the trustees of Middlebury College.

VII. INDUSTRY.

He early imbibed the sentiment of Seneca, "That time is almost the only thing of which it is a virtue to be covetous." Throughout his long life, he was conscientious in the improvement of time. His early habits were formed with reference to a rigid pursuit of business, day and night. He rose at an early hour, and often trimmed the midnight lamp. He sometimes left his bed for study in the dead of night, especially if he had occasion to prepare a sermon in which his feelings were deeply interested. The darkness and solitude of midnight he considered as favourable to his meditations.

He was a zealous friend to persevering industry in some honest calling; often repeating the following lines:—

> "Go to the shop, the plough, the hedge, the ditch,
> Some honest calling choose,—no matter which;
> Be postman, porter, ply the labouring oar,
> Employment keeps the bailiff from the door."

VIII. DOMESTIC VIRTUES.

It was in the bosom of his family that his character shone the brightest. As a husband and a father he had no superior. Between him and the companion of his choice there was a sanctified endearment which knew no interruption.

His family, comprising his children, and occasionally students in theology, was truly a little Zion. His children were trained up in the nurture and admonition of the Lord. While their understandings were well cultivated, their hands were taught the useful arts of life, and their minds were early imbued with religious knowledge. Family government was strictly parental, and in all respects the government of reason and principle, not of sudden passion or blind indulgence. When a child committed a fault, there was tender and faithful reproof, accompanied with a passage of Scripture directly applicable to his case. The effect was great. The feelings of the child were deeply impressed, and the tears of penitence copiously flowed. Such government, while it secured the authority of the parent and the dutifulness of the child, bound parent and child together in the strongest ties of affection. One of his sons adopts the following language as an expression of his feelings:—"I will here say, that my father's counsels and prayers, I have reason to think, have kept me from falling into many snares and temptations, with which my life has been beset. His advice and warnings are as fresh in my memory as if they were uttered yesterday. I have reason to bless God for the gift of such a parent. May I never be guilty of any act that shall tarnish his memory."

Though his means of support were extremely limited, yet his house was the home of the poor stranger, and the resort, too, of men of taste and distinction, who were drawn by the attractive ingenuity of the man.

The children were prone to regard their father as sufficient authority for any point of doctrine or duty. After gaining their father's opinion, it was as when in old time they asked counsel of Abel; "So they ended the matter." The father, however, utterly discountenanced the disposition to quote him as authority, insisting that the child should examine for himself. If it was ever said, by way of proving any point in divinity, "Father said so;" he would reply most earnestly, "Don't make a Bible of me." One day, somewhat disturbed by being thus used, he repaired to his study and penned the following couplets :—

"How often has my soul been vexed
When I am quoted as a text;
I must be burned at the stake
If you of me a Bible make."

Family worship was conducted in a manner both delightful and highly instructive. It was attended at an early hour both morning and evening. Each of the children took a Bible,* while the father read from the Greek Testament or Septuagint, always offering such remarks on the portion read as were suggested by his knowledge of the Greek. The Scriptures were usually read in connexion with Scott, Henry, Guise, Doddridge, M'Knight, Orton, or some other approved commentary. At the close of the reading, if a difficult passage had occurred, he was accustomed to say, "I want light: who of you can give any?" He com

* Their Bibles were the gift of the Rev. Dr. Proudfit.

menced with the youngest, and closed with Mrs Haynes; and, after gaining their views, he expressed his own, or mentioned which opinion is the correct one. If none of the opinions expressed by his children was correct, he sometimes said to his young commentators, "You give darkness rather than light on the subject."

Example I.—*Exodus, 28th chapter.*

Mr. Haynes. In ver. 34th, what is the meaning of the pomegranate?—have I ever explained it?

Samuel. I recollect that you have.

Mr. H. How?

S. The bell and the pomegranate represent religion—the bell the *outward* profession—the pomegranate *inward* piety, or the fruit.

Mr. H. Does religion then consist in noise only?

S. It does not.

Mr. H. Is it not repeated that there must be the pomegranate?

S. It is.

Mr. H. Is it not implied that there should be both an outward profession and a holy life?

S. I think it is; both are required—fruit always.

Mr. H. My son, is there not reason to fear that a great many professing Christians have nothing but the bell?

Example II.—*Luke, 13th chapter.*

Mr. H. In ver. 32, why did our Saviour call Herod a *fox?*

S. Because he is supposed to have been a cunning, artful man.

Mr. H. For what other reason did he doubtless call him a fox?—can you tell?

O. A fox is cruel and mischievous—Herod was such.

Example III.—*Psalm* 84.

Mr. H. Ver. 6th: "Who passing through the valley of Baca, make it a well." Can any of you explain the verse?

Ans. We cannot; will father explain it?

Mr. H. An old translation has it, "Who passing through the valley of Baca, make God their well-spring." Baca was a dry, barren vale, through which the people travelled to meeting or to their place of worship. Instead of fainting from thirst, they go on cheerfully, "making God their well-spring;"—were spiritually refreshed and comforted.

Mr. H. Ver. 5th: "In whose heart are the ways of them." How are the words explained? do you remember?

E. In whose heart are the *highways;* i. e., whose heart is in the way to worship—feeling an anxious desire to be on the road (as we say) to meeting.

Mr. H. Ver. 3: Can any of you explain it?

Ans. We wish father to explain it.

Mr. H. After the word *young* there should be a period. The psalmist, having mentioned the privileges of the sparrow and the swallow, then, after a full pause, commences the subject which animated his own soul: "Thine altars! thine altars!" For these he longed. I think it incredible that these birds, as some expositors explain it, build their nests on the ALTARS!

Example IV.—*Psalm* 103.

Mr. H. Ver. 5: "Thy youth is renewed like the eagle's." I lately explained it, but propose it again to see if you remember. W——, how is it?

W. You observed that naturalists say, that the eagle becoming old, the upper part of the bill becomes so lengthened as to prevent his taking food. The bird resorts to a rock and grinds off his bill; and, by this singular expedient, it can take food, and thus *its age is renewed.*

EXAMPLE V.—*Eccl., 3d chapter.*

Mr. H. Ver. 2: "A time to be born and a time to die." Can any of you tell the remarkable omission made here?

Ans. Why! it is not said *there is a time to live.* The interim between our birth and our death is so very brief, that the inspired writer is remarkably directed to pass on without making any account of it.

Mr. H. How should the thought affect us!

Here is a specimen of the manner in which Mr. Haynes trained up his children to a critical and practical knowledge of the Holy Scriptures. His house for a short season each day was in a sense a theological seminary. As he was remarkably fond of sacred music, and all the children could unite their voices, singing was usually blended with the other devotional exercises. The whole service was short, as if he had in mind what Whitefield said to his good deacon, who had wearied him with a long prayer: "Sir, you prayed me into a good frame, and you prayed me out of it." The prayer was short, appropriate, and fervent. The stranger, who has never witnessed these scenes, can in nowise conceive the fervency, which fired his heart and glowed upon his lips. Never can the surviving children cease to remember these sacred seasons. they might exclaim with Philip Henry, when he had closed the duties of the Sabbath, "Well, if this be not heaven, it must be the way to it."

IX. HONESTY.

He had adopted a high standard of severe and rigid uprightness. Much as he suffered from the pressure of want, and talented as he was in the business of

making a bargain, he was far removed from suspicion in respect to the purest integrity. He admired, and often quoted, the sentiment expressed by Johnson in the Life of Sir Francis Drake: "The first step to greatness is to be honest." When he heard of a revi val of religion, he often inquired whether it made people honest; adding, "*That religion* is not worth any thing which does not *make men honest!*" No man could have a more sacred regard for dealing justly; he often expressed his perfect detestation of all manœuvres, shifts, or deceit, to avoid justice.

X. AFFABILITY.

After what has been already said, it is hardly necessary to say that Mr. Haynes possessed social qualities of a high order. He was indeed the life of every circle in which he moved. It was a common saying among his parishioners, that Mr. Haynes could see every person he met, and was not too proud to speak to the lowest fellow-being. His speech was with grace, seasoned with salt. With great facility he could adapt himself to all classes. It is often a delicate task to present the subject of religion with directness to men of wealth and station. This duty he seldom neglected, and rarely failed of performing with effect. Especially did he possess the gift of the heavenly Watts, in imparting instruction and delight to little children. He seldom met a child without proposing a question, suggesting a fact, or dropping a word of counsel, which, from the peculiar manner in which it was uttered, became riveted in his memory. More than half a century ago the writer met him in the high way, and the question he proposed seems like an event

of yesterday. No child could know him without loving him. "I always loved Mr. Haynes," said an intelligent young lady; "when I was learning my alphabet, he told me, 'As soon as you have learned to read I will give you a Bible,' and I have got it yet."

In some instances, a quotation from the poets, happily applied, imparted vivacity to his conversation.

On hearing of the affecting catastrophe of the fall of the large store of Phelps and Peck, in New-York, which buried several men in its ruins, he instantly repeated the following lines:—

> "Our safety often into danger turns,
> And our *guard* falling, crushes us to death."

Standing in the door of the village inn in Manchester, a stranger rode up, and a conversation commenced involving the question how persons should act in peculiar exigences. After hearing the remarks of the stranger, he added,—

> "Who does the best his *circumstance* allows,
> Does well, acts nobly—angels could no more."

His ready wit, which was of the most innocent and chastened character, gave inexpressible sprightliness to his social powers. If, through eager inquisitiveness, he found himself in difficulty, he was ingenious in turning his inadvertences to his own advantage. In a large circle of clergymen and others on a public occasion, Mr. Haynes inquired of a stranger present whether the town of —— was supplied with a minister. Being answered in the affirmative, he inquired with much interest, "Do you know the man?"—"Yes," replied the stranger, "I have some acquaintance with him."—"Well, what is he as a preacher," said Mr. Haynes; "is he a man of talents?"—"I cannot say," replied

the stranger, "that he is a man of superior talents. He is rather ordinary as a preacher."—"Why," said Mr. H., "—— is a large town, comprising an intelligent congregation. An *ordinary man*, I think, will not answer for that place!" By this time a significant smile round the room, which Mr. H. was quick to interpret, discovered that the stranger was the minister of the place referred to. "Well, well," said Mr. Haynes, "I think their minister has one excellent qualification."—"What is that?" continued the clergyman. "Why, sir, I believe *he is a man of truth!*"

XI. TALENTS AS AN INSTRUCTER.

Previously to the existence of theological institutions, the business of instruction in divinity devolved upon pastors of the churches. About twenty young men at different times were under the instruction of Mr Haynes in this department of their preparation for the ministry. The following extracts of a letter from the Rev. Simeon Parmalee will give additional information on this part of our narrative:—

* * * "As a theologian, he was rather practical than metaphysical. He was not an adept in nice distinctions; hence he was more general in his views. He directed his students to a system of questions, upon which they were required to write, and submit their dissertations to his critical remarks upon *matter*, *style*, *plan*, and *sentiment*. In these recitations he was very instructive, sometimes exceedingly shrewd, and even severe. His greatest excellence as an instructer was in teaching his pupils to sermonize. It was for this object mostly that many sought to spend time with him. Some of his remarks and rules on this part of a minis-

ter's labour I have not forgotten, and I rarely prepare a sermon without having in my mind that man of God. When he heard a man preach that played around his text without analyzing or opening it, he was wont to say, 'that the preacher said some good things, but did not draw the heart's blood of his text.' He often said to his pupils, 'See that you select the best thought in your text, and then follow it out.' He frequently said of men whose sermons were without edge or point, 'They get their plans too quick.'—'If your subject,' he often remarked, 'is well digested, and reduced to an ingenious plan, you have little to fear about your ser mon.'"

Extract of a letter from another of his students, the Reverend Ashbel Parmalee, Malone, New-York:—

* * "I only remark in general, that he was a great man, a preacher of the first order, eminent in his gifts for prayer, a good instructer; and I tender my thanks to Almighty God for having placed me in early life under his care, and given me so many opportunities of receiving the most important lessons from his lips, which I hope to carry to the grave, and to heaven."

He used to say, "that the exordium is usually the most difficult part of a sermon. If a man stumble at the threshold, he will be apt to appear awkward after he enters the house."

He sometimes adverted to the direction which Dr. Witherspoon gave to his pupils:—"Never begin to speak till you have got something to say, and always stop when you have done."

The following is an expression of his opinion respecting commentaries, of which he possessed several, and studied them with great attention. He thought Dr

Guise had furnished the best commentary on the difficult passages in the New Testament. His expression was, "He never went round the swamps." Scott's commentary he thought to be excellent as a family work, though rather too prolix, and not as good for ministers, who wish for light on difficult passages, as Guise, Henry, or Doddridge. He thought Orton was underrated. He used in his last years to read his work in the family, saying that he found more instruction than he expected. He often alluded to the circumstance of Orton's concluding, in most instances, his recollections with some appropriate Scriptural passage.

He knew that the acceptance and success of a minister depended not more on his talent in the pulpit than on his conduct out of it. As a faithful instructer, he often gave hints for the formation of ministerial charac ter. In reference to bearing injuries with patience, he often repeated an old minister's saying,—"If you can't bear to hear a man say to you, '*You lie*,' when you know that he knows that *he lies*, you are not fit to be a minister." As a summary of every thing that could be said in this connexion, he commended to his pupils the very expressive direction of the Saviour,—"*Be ye wise as serpents, and harmless as doves.*" He would pleasantly say, "An ounce of serpent to a pound of dove is generally enough!"

XII. EMINENT AND CONSISTENT PIETY.

His religious experiences were grounded upon a change of heart, through the power of the Holy Ghost. He ever referred to the new and wonderful change which he felt under the "apple-tree" as the commencement of his religious feelings. Previously to that mem-

orable event, he was the subject of many serious impressions; but it was not till then, as he believed, that his heart was sweetly constrained to accept the salvation of the gospel. His religion was based upon a firm belief of the soul-subduing doctrines of the cross. He seemed continually, and especially in scenes of deep affliction, to look up to heaven with serene joy, that Jehovah was on the throne. A remarkable spirituality was apparent in his conversation, which plainly evinced that he was familiar with Heaven. He loved the duties of the closet, where no eye but that of Omniscience witnessed his secret wrestlings with the angel of the covenant. He was distinguished for great tenderness, and was often deeply affected with a sense of his own sinfulness. In prayer he seemed to covet the lowest place, more than the throne of an archangel.

"I beheld the transgressors and was grieved." This was characteristic of Mr. Haynes. In the pulpit, he often wept in view of the exposure of others to the wrath of God. If he possessed any one of the Christian graces in a higher degree than the rest, it was doubtless *humility*. He was everywhere surrounded with incitements to pride; whenever he preached abroad he was sure to draw a large audience, who hung upon his lips with most flattering attention. If he travelled, all classes were solicitous to give him entertainment. Amid the admiration of crowded assemblies or the pressing invitations of his friends, he never discovered any other feelings than those of marked humility. He often spoke of Cowper, who stayed from public worship, fearing that by his presence he should defile the house of God. In speaking of himself or of his performances, he manifested great delicacy. He used to say, "It is a

great deal for ministers to keep *ego* out of the pulpit.' When led to speak or to offer prayer in reference to himself, it was in terms of affecting self-abasement. He loathed all self-exaltation. If his family, after he had retired, spoke in commendation of his public performances, he would stop his ears that he might not hear it. He was deaf to the voice of praise.

Finally, we may consider his *ministerial gifts*. Mr. Haynes possessed a clear head and a pure heart. In him was a rare union of qualifications for the gospel ministry. His unoffending deportment and great spirituality; his tenderness and humility; his quickness of perception and strength of memory; his systematic views of theology and comprehensive knowledge of all subjects connected with his work as a minister of Christ, fitted him to stand forth as "a burning and shining light."

It is much to be regretted that he left no diary or other writings on his own private religious experience. "The living epistle," which his long life has left as a legacy to all who knew him, may be "known and read of all men." His piety was uniform, deep, and consistent, and always active. He was much in his closet;—watched, and prayed, and fasted much; and, as one of God's ministering angels in flesh and blood, he seemed to maintain habitual communion with the Father of spirits. He forgot himself while the glory of the Lord and the interest of Zion lay near his heart. He was like one standing on the verge of two worlds, viewing alternately the one and the other, and taking his measures in due regard to both.

His manner in the pulpit was peculiarly his own. I would describe him, "simple, grave, sincere." From

the very commencement of public service he held his audience as by a kind of religious fascination. He made no gestures except to wave horizontally the hand in which he held his reference Bible. He never looked a hearer in the eye, but seemed as much absorbed in his subject as if no assembly was before him. His enunciation, though remarkably clear, was extremely rapid; a delightful flow of words and thoughts, as if they were crowding each other for utterance. Remarkable as he was for wit and keen retort, he was never known in the pulpit

"To court a grin when he should win a soul."

His discourses were delivered either extempore or memoriter, almost entirely. Occasionally you might have seen him open his Bible and refer to the brief heads of his sermon. You would be carried along through the several divisions of the discourse as by the charm of a musical instrument. Throughout his sermons, he kept his subject so thoroughly in view, and so incessantly brought forward convincing arguments and happy illustrations to confirm and explain it, that he rarely failed to produce a deep and permanent impression. His sermons you could never forget. You would have been occasionally thrilled with fine strokes of eloquence. At the close of the service you would be ready to say, as an interesting and intelligent lady once said, after listening with rapture to his sermon from Psalm xvi., 11, on heavenly joy—"It seems as if the angels had come down!" In short, "he was the orator of nature, and such a one as nature would not blush to own."

He was always happy in the choice of his text.

Being a most thorough textuarist, the whole Bible was

at his command on all occasions. On the demise of Napoleon Bonaparte at St. Helena, a respectable parishioner proposed to him that the event should be commemorated by a funeral discourse. "Is it best?" said he; "I can deliver a discourse if it is best. I have thought of a text. 'The Lord hath taken away; blessed be the name of the Lord.'" His text rarely comprised more than one verse, and in many instances only a single clause. It was always the very one which the occasion required, and was presented to view so prominently, and connected so closely with the whole discourse, that his texts and sermons have been remembered for half a century.

He discovered great originality in the plan of his sermons.

It was generally his method to reduce his text to a categorical proposition, which he illustrated by three or four distinct divisions, as the subject required. Much ingenuity appeared in the arrangement of his subdivisions; and the meaning of his whole text was given with perspicuity and force. Although he followed the method of the old divines in the multiplicity of his divisions, yet he never said 8thly or 9thly without a thought which richly rewarded the attention of the hearer.

The following skeleton of one of his sermons may be regarded as a fair specimen of his manner.

"Zech. xi., 13: 'A goodly price that I was prized at of them.'

"There are people to be found who sell the Lord Jesus, and are wicked enough to think they make a good bargain.

"I. Who are those that sell the Lord Jesus Christ.

"II. Whence it appears that they think they have sold him for a 'goodly price,' or traded well.

"III. Expose the folly and criminality of their conduct."

IMPROVEMENT.

"1. Were Christ personally here, he would fare no better than he did in the days of his flesh.

"2. No wonder God has controversy with us;—*we have sold Christ.*

"3. When God converts a sinner, he disannuls the soul-destroying bargain.

"4. When he damns the sinner, he ratifies the bargain which he has made.

"5. 'Tis more dangerous selling Christ than formerly. Truth of Christianity is more confirmed.

"6. This conduct of men should be a town-talk. The reason why it is not is, that so many are in the trade.

"7. All should do what they can to break up such bargains.

"8. Examine—Have you sold Christ? Is it not written on your conduct—on the doors of your houses—your closets—your pew-doors—'CHRIST SOLD HERE?'"

His preaching was doctrinal and discriminating.

"His theological views were systematic. They embraced essentially the New-England orthodoxy of the last age. He knew what he believed, and he was distinguished for an uncompromising exhibition of the doctrines of grace. He preached these doctrines without distinction in revivals of religion. And perhaps no pastor in Vermont enjoyed more abundant fruits of revival, for the size of his parish, than Mr. Haynes. West Rutland was among the first and largest sharers in that copious rain of righteousness in 1803–4. The

church was greatly augmented and edified. Several churches in the neighbourhood sought and obtained his labours when practicable. He was much in revivals, and few pastors, I believe, will have a crown of more gracious seals in heaven than Lemuel Haynes. In the period of his strength and activity he held a high standing with people of almost every class. He was greatly beloved and esteemed by his ministerial brethren for his sprightly gifts, his brotherly, meek, unassuming spirit, and for his consistent, devoted piety. He was truly 'the brother whose praise was in the gospel throughout all the churches.'"*

He discovered an uncommon knowledge of men.

In his early life he was in the living, acting world, associated with men in the field, in the town-meeting, in the camp, and in the daily intercourse of business and friendship. He knew the infidel, the caviller, the hypocrite, the worldling, in their naked character. He was familiarly acquainted with men of all classes, and by hearing the captious reasonings of the wicked against the doctrines and duties of the gospel, he brought with him into the ministry a knowledge which could never have been gained from books alone. A knowledge of the human heart is as truly necessary to the preacher as that of the Holy Scriptures. In this important science Mr. Haynes was exceeded by none of his contemporaries. He had studied his own heart with tears and on his knees. This knowledge of men and things is of inestimable worth to the orator, and especially to the Christian orator, whose most difficult work is to expose the deceitful windings and doublings of the human heart.

* Extract of a letter from Rev. W. Jackson, Dorset, Vt., who has furnished many interesting facts for this memoir.

He compelled the poets to contribute from their choicest treasures an interest and an impressiveness to his sermons.

The best passages in Milton, Young, Cowper, and Watts, were entirely at his command. If the impression on an audience was to be deepened, or a sentiment was to be exhibited more forcibly, they came at his bidding.

He imparted weight to his discourses by appropriate and abundant quotations from the Scriptures.

If there was a text to his purpose, he selected it, and brought it to the place where it was needed. In biblical exegesis he was remarkably ready. The Bible had been his study, and with several commentators he was familiar. His memory seemed to be a kind of *synopsis criticorum*, so that, on almost every text not perfectly plain, he could give you the views of all the prominent commentators, accompanied generally with pertinent original suggestions. This added not a little to the interest of his conversation and of his public discourses. There was throughout his sermons such an array of Scripture proof, that opposition to the great doctrines which he preached was felt to be *opposition to the Bible.* His discourses being thus full of Divine truth, and bearing the sanction of a "Thus saith the Lord," awakened great attention—took a deep hold upon the soul—pierced the conscience—roused the affections—and produced convictions of the truth and importance of religion, which failed not to inspire a congregation with a deep interest in their pastor, and with great respect for his character.

He was remarkable for his simplicity.

His style was neither vulgar on the one hand, nor

florid on the other. It was plain and neat. His words were chosen with special reference to carrying home truth forcibly to persons of every variety of intellect. He often referred to the original Scriptures,—not, however, to make a display of learning, but to present some new and important thought. His discourses, while they interested persons of the most cultivated intellect, were perfectly within the comprehension of the most ordinary capacity; and even children could comprehend every part of the sermon, and remember it distinctly for years.

His illustrations were usually taken from the com mon occurrences and objects of life, and were managed with such felicity that every one saw and felt their power. What Quinctilian has said of a discourse, *prima virtus orationis perspicuitas*,* was in the highest sense applicable to his sermons.

He was distinguished for his animated delivery.

He had studied no rules of elocution, and was far from being an accomplished orator. Occasionally he adopted an obsolete expression, and his pronunciation was that of the last age. It was apparent, however, on his entering the pulpit, that he felt conscious of his awful charge. He possessed not only a kind of poetic enthusiasm, and knew how to employ the most lively images as his subject required, but the tones of his voice were natural, familiar, and insinuating. His manner was modest and deeply impressive. Sermons often fail of producing effect from the cold and lifeless manner in which they are delivered. "How happens it," said a bishop to a stage-player, "that you treat of fic-

* Plainness is the chief excellence of a sermon.

tion, and yet people are attentive and deeply affected; while we preachers treat of realities without effect?" "Because," replied the stage-player, "you treat realities as fictions, but we treat fictions as realities." In the pulpit orator there is a certain quality which animates and inspires his discourses, and never fails to awaken emotion in the assembly. This quality is sensibility. Hence the Latin poet Horace thought that the orator must himself feel the passion he would describe:—"*Si vis me flere, dolendum est primum ipsi tibi!*"

It was this quality of mind in Mr. Haynes, in connexion with his holy fervour, that gave him such influence as a public speaker. It was this that rendered his services so desirable and so interesting on funeral occasions. His addresses at the grave were exceedingly impressive. On one occasion he said, "Come, my friends, let us look into *our house*. Here we must soon be placed. It is *ours* in a peculiar and appropriate sense. We deserve it, and our sins have ensured it to us. How dreadful the thought to the impenitent sinner, to go down to this region 'with endless curses on his head.' To such it is a dreary abode. It sometimes makes the good man tremble to think of lying here. How then must it startle the sinner!"

Mr. Haynes was seen to be the man of God in the pulpit and out of it. Such he was in the social circle, in the chamber of sickness, in the house of mourning, and in all the intercourse of life. Such a preacher, bearing about with him the credentials of the Lord, "resembles the angel of the Apocalypse, who was seen standing in the sun." He cannot fail to produce effect on the minds and consciences of men, and to gather

around him a church which shall "be in earnest about their eternity." And if the immortal Shakspeare had intentionally described him in the following lines, he could not have greatly erred:—

> "He was a man, take him for all in all:
> We ne'er shall look upon his like again."

Extract of a letter from Rev. Simeon Parmalee, Westford, New-York:—

* * "For the last twenty-eight years I have known little of that ever memorable man, Reverend Lemuel Haynes, except from occasional interviews; hence I must depend on memory for what I may state respecting him. No man, however, not even my own father, has more perfect standing in my recollection than that affectionate and extraordinary man. My native place was within ten miles of his residence at West Rutland. He was a most intimate friend of our beloved pastor, and often exchanged pulpits with him on the Sabbath. The fact was always announced on the preceding Sabbath, and he never failed of securing a crowded assembly. Hence, from a child, I entertained the most exalted views of the man, and nothing would induce me to be absent when he was to supply the pulpit. While yet a careless youth, I well remember that I regarded it as a serious evil to find myself belated so as to deprive myself of the first prayer. There was something in the looks, manner, and gesture of the man that chained my attention, and impressed my youthful mind with the thought that he was something more than human. I often passed the Sabbath with a sister, who, with her husband and some of the children, were members of his church; and my visits were a source of great pleasure, as I could enjoy the luxury of hearing Mr. Haynes on the Sabbath. After making a profession of religion, which was in early life, I became more intimately acquainted with him. While studying divinity, I spent the most of one season in his family, and enjoyed the privilege of sitting under his ministry. One peculiar

character of his talents in the pulpit was great solemnity. When he ascended the pulpit, it was with a gravity which seemed to indicate that he felt the amazing weight of his charge as an ambassador of God to dying men. His solemn countenance, with an eye quick and piercing, at once hushed every thing like levity in the assembly, and compelled all to feel that they were in God's house. His reading was somewhat old-fashioned and monotonous, but peculiarly impressive. His prayers were inimitable. They were expressed in language peculiarly solemn, and reverential, and humble. He seemed to feel like a guilty offender upon his knees before the great Sovereign of the universe, pleading for guilty worms, himself the most guilty. He seemed to sigh for a more humble spirit, often closing his prayers with such an expression as this,—'When our poor services here are ended, oh, let us sit down in that world of eternal humiliation, where we shall serve thee more acceptably.' When notes for special prayer were presented, he was wonderful in introducing them in such a manner as to bring the subjects in the most moving manner before the eye of the congregation. His sympathies were uncommonly strong. Both his matter and manner in prayer were original. He was the least formal, in the family and in the pulpit, of any man I ever heard. He often commenced family prayer, in which he was always short, with a passage of Scripture like the following,—'It is good to give thanks unto thee, O God.' In prayer and in preaching, it may be said of him that he was like no one else. His choice of a text was peculiar. His plans were original. He was mighty in the Scriptures, and he could quote them from memory, referring to chapter and verse. This practice gave him no small share of popularity. I have heard him often on important occasions, when called to preach at the funeral of distinguished characters, or at ordinations, when he rarely came up to himself. He shone brightest in his own pulpit. His gestures were few, and those not the most graceful. But there was an earnestness in his manner, and looks, and language,

which told on the consciences of his hearers. His discourses were plain to be understood, exceeding practical and pointed. Few men have at command a greater fund of useful knowledge than he; and it was so managed as to render his sermons both useful and entertaining. Not merely the common people, but all classes were delighted in listening to his ingenuity.* Though possessed of rare wit, he seldom employed it in the pulpit. Tears were much more common than smiles in the congregation. At a meeting of ministers, if an accidental sermon was called for, it almost uniformly fell on Mr. Haynes to be the preacher."

HIS LAST SICKNESS AND DEATH.

It was the prayer of John Wesley, "Lord, let me not live to be useless." Mr. Haynes lived to a good old age, but not one day too long. His powers of usefulness continued in such a degree that he officiated in the ministry till within five months of his decease. And these months, though marked by severe suffering, were distinguished for sweet submission, and a hope full of immortality.

After taking a final leave of friends in Granville, Massachusetts, he returned in August to his beloved flock in Granville, New-York, and continued his pastoral labours, as usual, through the year. Early in the year following he penned his last sermon from these words: "And serve him day and night in his temple." He was now contemplating the "saint's everlasting rest," a subject on which he had often dwelt with great delight, and which, as he drew near to eternity, was unquestionably invested with new interest. His mind was elevated with heavenly contemplations.

* The president of one of our colleges, hearing him preach on Judas's selling Christ, remarked, that "there were more rich thoughts in that discourse than any he had ever heard."

Symptoms of disease indicated that the time of his departure was at hand. Early in March a species of gangrene appeared in one of his feet, which threatened speedy dissolution. For three weeks he experienced extreme anguish day and night. There was then a mitigation of the violence of disease, and he resumed his pastoral labours. On the 7th of April he preached at the funeral of a young man from 2 Cor. v., 1: "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens." His aspect was of such a death-like paleness, that he seemed, in a sense, to be preaching his own funeral sermon. For several weeks, though at the expense of great suffering, he met his congregation twice on the Lord's day. His last sermon delivered in public was from Luke iv., 16: "And, as his custom was, he went into the synagogue on the Sabbath day."

He now bade farewell to his pulpit, and retired to the bosom of his family to die. And he retired laden with the blessing of multitudes, whose gratitude, confidence, and affection he carried with him to his grave.

In May he was confined for the most part to his house, but still had strong desires to preach the gospel to his fellow-men. To a brother in the ministry he made the following remarks: "I am strong in the belief of the same doctrines, and wish to die preaching the same gospel, which, for more than fifty years, I have proclaimed to mankind."

In these externally afflicting circumstances, the Reverend Mr. Jackson, of Dorset, says:—

"It is worthy of remark, that such was the affection and sympathy of our churches for Mr. Haynes, when

compelled by infirmities to resign his work, the Rutland Consociation, in June, 1833, appointed a committee of their own body to see that this aged servant of God should be carefully provided for, and not suffer any privation which could be prevented. And, as soon as this committee notified the churches that there was need, ample relief began to flow in from the churches, and continued for a season even after his decease."

It is a just saying of Logan, "that afflictions, supported by patience and surmounted by fortitude, give the last finishing to the heroic and gracious character." Mr. Haynes was one of whom it might be emphatically said, "I have chosen thee in the furnace of affliction." From his birth "he had been set as a mark for the arrow." While he was distinguished in every period of life by rich expressions of Divine favour, his cup was mingled with draughts of severe suffering. But it was apparent that each successive trial carried him forward in meetness for the world of glory.

Mr. Haynes did not die suddenly, but had time for self-examination and prayer. He could deliberately review the past and look forward to the future. He did not suffer a wreck of intellectual powers, but he was calm and collected even to the last. His deathbed was a scene of triumph. His whole deportment showed that he was familiar with heaven.

As summer months advanced, the gangrene spread in his diseased limb, and the only hope was in amputation. In July a council of physicians was called, his own son being one of the number, and the result was not to amputate. About this time he writes to one of his sons at a distance, and the letter carries with it

the proof that "his right hand had lost its cunning." In this letter he says:—

* * * "My situation is much as it has been—I think not very encouraging. I am in the hands of God, and in a measure reconciled to his will; and it is impossible to determine what will be the issue of the disease. I hope I can say, 'The Lord reigns, blessed be his name.' But you see what poor work I make of writing—should be glad to see you all before I die—I commit it all to God. Oh! remember your Creator! Let not the fashions of the world divert your minds from eternity!

"Your dying father,

"LEMUEL HAYNES.

"2d July, 1833."

This letter being finished, the hand that wrote it laid down the pen for ever.

Through a long and active life he had been familiar with "the chamber where the good man meets his fate;" he had often alluded to it in the pulpit. No man could speak more tenderly or eloquently of the dying Christian. He had aided many a weary traveller to close his pilgrimage in peace. Now it was a matter of personal experience.

It is to be acknowledged that his sky was not cloudless. He had seasons of desertion and doubt, when dark clouds obscured his prospects of heavenly rest. And yet, in these seasons of the hidings of his Father's countenance, with holy confidence he trusted in the Lord, and stayed himself upon God. If he was at times compelled to express his feelings in the language of the pensive Psalmist, "Why art thou cast down, O my soul? and why art thou disquieted within me?" he could also add, "Hope thou in God, for I shall yet

praise him, who is the health of my countenance and my God." When the Sun of righteousness shone, his face was cheered with a smile, and he longed to depart and to be with Christ in glory. To the Rev. Mr. Clark, who resided in the vicinity, and often visited him in his last sickness, he said, "I have been examining myself and looking back upon my past life, but I can find nothing in myself and nothing in all my past services to recommend me at the bar of Jehovah. Christ is my all. His blood is my only hope of acceptance. I have been praying for the faith of assurance, and feel that I have almost attained it. My pains are great; but, blessed be God, they are not eternal. I long to be in heaven. Oh! what blessed company will be there! I shall there see not only many great and good men whom I have seen and loved on the earth, but I shall there see Henry, and Scott, and Guise, and Owen! I shall see Abraham, and the prophets, and apostles, in the kingdom of glory! These men I have revered on the earth, and hope to see and converse with them in yonder brighter world."

The visits of his ministerial brethren were peculiarly refreshing to him. The Rev. Mr. Whiton, of Salem, his beloved and intimate friend, visiting him, said, "*You* have a claim upon me. I have left my sick people to come and see you. Shall I stay by you?" "Oh! yes," said Mr. Haynes, "I want your company to all eternity. Do pray for me." His daughter having in her hand Janeway's "Best Friend in the Worst Times," he requested Mr. Whiton to read the conclusion. "And now my work is done. I must leave you; and whether I shall ever again see you or speak to you, I know not. My body is frail, and I am a poor dying

man." After the reading was closed, Mr. Haynes, with great earnestness, said, "Isn't that good? Isn't that good?"

"During his last sickness I thought it my duty," says Rev. Mr. Wilson, "to make some effort to minister to his comfort, and to relieve the temporal wants of his family. In the prosecution of my work, I repeatedly made the remark that it was pleasant business; everybody was so ready to give for the relief of Mr. *Haynes*. On carrying to him the collection we had made, he received it very thankfully, saying, 'I believe the Lord has sent you.' I inquired of him respecting his hope in Christ. He very feelingly replied, 'I know in whom I have believed, and I am not afraid to trust myself in his hands.'"

"At another time, finding him exercised with considerable pain, I asked him whether he enjoyed the satisfaction of a heart submissive to God. He immediately replied, 'I have been preaching love to God and submission to his will for almost fifty years, and I have no idea of undoing what I have been trying to do almost my whole life.'"

Some months previous to his last sickness, it was noticed by his family, that in prayer-meetings and family worship he often read the 63d Psalm of Watts.

"'Twas in the watches of the night,
I thought upon thy power,
I kept thy lovely face in sight
Amid the darkest hour.

"My flesh lay resting on my bed,
My soul arose on high,
'My God, my life, my hope,' I said,
'Bring thy salvation nigh.'"

During his protracted and painful illness, when

"months of vanity and wearisome nights were appointed unto him," the stanzas of this delightful psalm were his solace in the night-watches. To those who had attended him through the night, he often said in the morning, "What a happy night I have had! What manifestations of God's love to my soul!"

Some days previous to his death, a conversation, never to be forgotten, occurred between him and one of his sons. The subject was—*eternity!* On such a theme, it is easy to conceive that a train of solemn and highly interesting thoughts would pass from such a father to his son. At length the son said to him, "Father, is death a terror to you?" He was not surprised at the question. With a benignant smile, and with that peace that passeth all understanding, he replied, "Samuel, it has been rising of fifty years since I have been preparing for this, and do you think I shall now shrink back? No—no!" He then repeated his favourite lines from Gospel Sonnets.

"Dost know the place, the spot of ground," &c.

Throughout his sickness, there was manifested a sweet sense of obligation for the kindness and care of his family and friends about him. Respecting a sister in the church, whose repeated calls affected him even to tears, he said, "What an excellent woman! 'I was sick and ye visited me.'" To her two little daughters, who were often in attendance, manifesting their sympathy and care, he said, "May the Lord bless these kind children! May the Lord *bless them with salvation!*" To his family, whose tenderness could not be exceeded, he often said, "I fear I am troublesome," and wept under a grateful sense of their kindness.

Morning and evening worship, as it had been conducted in his family, was in some sense a foretaste of heavenly joys. The last time he led the family to the throne of grace was within eight days of his decease, and in a sitting posture in his study. He enjoyed his usual enlargement, praying very fervently not only for his wife and children, but for the beloved church under his care, and especially for the impenitent of all classes.

He was now rapidly wasting away, and ripening for the world of glory. One morning as he awoke, he said, "Oh, my dear wife, what a night of consolation I have enjoyed! What divine manifestations! Oh, I am well!" He sometimes called his family together, and requested them to sing the hymn entitled *Night Thoughts*.

> "How can I sleep while angels sing,
> And all the saints on high," &c.

A great part of the time he lay apparently in a state of insensibility. Once, after lying some hours in this condition, he noticed in the room his daughter who was not a professor of religion. Beckoning her to his bedside, he took her by the hand, and as he spake to her in whispers, she wept much. She said to him, "Father, pray for me after you get to Heaven." Suddenly a kind of holy indignation seemed to kindle in his features, and he said, "No! no! no!" expressing great displeasure at the unscriptural suggestion.

On Thursday, two days before his death, having lain quietly through the day, he requested one of his daughters to come to his bedside, when he thus exclaimed,—"What wonderful views I have had this day! I have been brought to the borders of the grave. Oh! what

views! Wonderful! Wonderful! Wonderful! I have heard singing. Oh! how wonderful! I am well. Glory ineffable!" He often repeated the following stanza:—

"Now let me rise and join the song,
And be an angel too;
My heart, my hands, my ear, my tongue,
Here's joyful work for you."

Two days before his death, a pious lady, solicitous to know the feelings of the dying saint, said to him, "Mr. Haynes, how do you feel?" Raising his hand, and striking several times significantly on his breast, he replied in a whisper, for his voice had now failed,—"Happy! happy! happy!" and then stretched his hands upward, as if longing to depart.

On the last day of his life, after he had seemed actually to have entered the dark valley, he suddenly revived, and exclaimed with an air of transport,—"Oh! what beauties I have seen! Glories of the other world! What joys do I feel! I have seen the Saviour!" He remained in this state of inward peace and triumph. Now, as he was lingering on the verge of heaven, he was heard to say, "I love my wife, I love my children, but I love my Saviour better than all."

At half past three o'clock, on the 28th of September, he fell asleep, and one more was added to that great multitude which no man could number, who stand before the Lamb, clothed in white robes, and palms in their hands. Not a murmur could be uttered by surrounding relatives. God had done all things well. His servant had "come to his grave in a full age, like as a shock of corn cometh in in his season."

"He taught us how to live, and oh, too high
The price of knowledge, taught us how to die"

Extract of a letter from his son Samuel to his brother William:—

Dear Brother,

* * All is over. Our beloved father is no more. May every murmur be hushed. Has not the Lord been gracious in that he has continued our father so long? We have heard his admonitions for many years—have been blessed with his society and prayers. Our father was happy in death; his sun set clear. I could not forbear calling to mind the expressive lines of Waller,—

> "His soul's weak cottage, battered and decayed,
> Let in new light through chinks disease had made."

He could say but little to us—admonished us to walk in the ways of wisdom—live in love—implored the God of peace to be with us.

Your affectionate brother,

Samuel.

FROM HIS DAUGHTER ELECTA.

* * * I have seen lonely hours, and had painful feelings—mourning the loss of a dear father, who was our best friend. I stood over him, and heard his dying admonitions. He said to me, "Electa, peace be with you, and the God of peace bless you." Oh, precious words! I often think of them with tears. And were they heard in heaven? And will the blessing of God rest on worthless me? Did not my dear father die in a good old age? Was he not gathered to *his* people? Has he not longed to see the good old patriarchs?—the beloved Baxter?—Watts?—Church?—with innumerable brethren in the ministry?—the incomparable Ainsworth? as you heard him often mention. When I was wiping the sweat off from his face, he said to me, "Oh, remember these things." These words shall I ever forget? His mind continued sound—his understanding clear. I think in theology it excelled. Truly he died the death of the righteous. His Maker kissed his soul away. In this room I have often met with him in

prayer. Often, while watching with him, he said, "We will pray." The last time I attempted to pray with our dear father was when he was dying. I kneeled by the side of his bed as he desired. It was pleasing to pray once more with our dear father. He appeared sensible of what was uttered.

Your sister with affection.

During his long illness, the people of his pastoral charge paid him the most affectionate and respectful attentions. His brethren in the ministry were constantly resorting to his house, to make inquiries respecting his situation, to administer the consolations of the gospel, or to catch the falling mantle of the departing saint.

His funeral was attended on the following Monday, when a large concourse of people and several ministers of the gospel convened. The Reverend David Wilson led in prayer before the corpse was removed from the dwelling. The public services at the church began by singing the 75th hymn of the 2d book of Watts, which had been selected by a favourite grandchild of the deceased. The Reverend John Whiton preached a sermon adapted to the mournful occasion, from Phil i., 23: "For I am in a strait betwixt two, having a desire to depart and to be with Christ, which is far better." The Reverend Mr. Drury gave a brief sketch of the life and character of the deceased. The hymn composed by the deceased was sung agreeably to his request. And they took up the body, and went and buried it.

The following record was entered on the minutes of the Rutland Consociation:—

"Whereas Rev. Lemuel Haynes has been connected with this Consociation from its organization, and has

laboured long and usefully in the service of our Saviour; and whereas he has been called during the past year, as we trust, to his crown in heaven;

"Resolved, That we affectionately cherish his memory, and record on our minutes this tribute of our respect."

At his grave a plain marble monument is erected, with a brief inscription. It was not known to his friends at the time of its erection, that, although he had left but few records of his life, yet he had left, in his own handwriting, the following inscription for his tombstone, prepared probably when he was in the meridian of his days:—

"*An epitaph to be put upon my tombstone.*

"HERE LIES THE DUST OF A POOR HELL-DESERVING SINNER, WHO VENTURED INTO ETERNITY TRUSTING WHOLLY ON THE MERITS OF CHRIST FOR SALVATION. IN THE FULL BELIEF OF THE GREAT DOCTRINES HE PREACHED WHILE ON EARTH, HE INVITES HIS CHILDREN, AND ALL WHO READ THIS, TO TRUST THEIR ETERNAL INTEREST ON THE SAME FOUNDATION.

"LEMUEL HAYNES,"

"WHO DIED"

September 28th, 1833.

LOVE IN DEATH.

"I love my wife, I love my children, but I love my Saviour better than all."—*Dying testimony of Rev. Lemuel Haynes.*

The following lines were kindly furnished for this volume by Miss A. D. Woodbridge.

'Twas silent all around that dying bed,
Tho' to its deepest source the fount of thought
Within each heart was stirred.
Prostrate there lay
The man of God, who to his Master's work
Had gone unceasing forth, while time rolled on
Full half a hundred years. Ay, longer still,
He had not ceased to cry, to lift the voice,
And show the people their transgressions all
And then to point to Jesus as the way,
The truth, and life, for erring, sinful man.
'Twas silent all! for there was heard no voice
Of wailing or remorse: No half-formed prayers
For mercy, slighted long—no fruitless plea
To the destroying angel. Not a sigh
Escaped those lips; and on that reverend brow
No cloud was darkly brooding. No! his eye
Was bright, e'en now, as if it caught a ray
Of heavenly glory; and his ear seemed turned
To catch the rustling of that angel's wing,
Who came to bear him to his far-off home,
Where God unveils his glory;—where the hosts
Of blissful spirits bow, and strike with joy,
With bliss unutterable, their golden harps!
He knew that soon the messenger would come—
He felt his work was ended. On his soul
Press'd heavily the weight of fourscore years:
And soon, ah! soon, he knew the silver cord
Of life would part asunder. Yet, e'en now,
He felt his anchor sure, and calmly he
Had laid him down to die.
'Twas silent all!
Save now and then a stifled sob of grief,
Or half-check'd sigh, told of the swelling hearts
Who formed that sorrowing group. They press'd around
To gaze once more, as if upon the wreck
Of their long-cherished hopes:—to meet once more

Affection's fondest glance. 'Twas then his eye
Was dimmed with tear-drops, as he looked on each
Among that household band. 'Twas then a shade
Pass'd o'er his wasted features, and the chords
Of strong affection stirr'd within his breast.
Yet even then he asked not longer life,
But gently raised his hand, as to invoke
A parting blessing—looked once more on all,
And then exclaimed, "I love my wife full well,—
I love my children dear,—but more than all,
Far more, I love my Saviour!"
This was love!—
Love even unto death.

REMINISCENCES OF THE LATE REV. LEMUEL HAYNES. BY A FRIEND.*

My acquaintance with this extraordinary man commenced in the autumn of 1819. He was then the minister of the Congregational church in Manchester, Vermont, and about sixty-four years of age. I had heard much of his eccentricities for many years, and his celebrity, as the successful antagonist of Ballou (the champion of universalism), had awakened my curiosity to see him.

Being called to minister to a neighbouring congregation, my curiosity was no sooner gratified than it began to be lost in the intimacies of a Christian friendship, which continued without interruption, excepting by our removal to more distant fields of labour, during the remainder of his days. For several years he was my neighbour, my friend, and one of the most esteemed and venerated counsellors of my youth in the ministry. My recollections of him are, of course, mingled with a feeling of affectionate respect for his character as a whole, which merges the prejudices of taste, and throws an air of comeliness over the person even of my departed and venerated friend. I feel incompetent to do justice to his rare and varied excellences. Yet the existing social disabilities of the African race in this country are such, that it seems especially incumbent on us to hold up, as encouragements to the depressed and neglected, the example of those few indi-

* Rev. Dr. Peters, of New-York.

viduals who, by the force of native talent and the grace of God, have been enabled to overcome all the embarrassments of their condition, and to attain to a degree of intellectual and moral culture, which places them in the highest circles of respectability and usefulness. Such examples are doubly interesting to the philanthropist and the Christian. They cast their radiance onward, like the dawn of the morning, and indicate the coming of that day when, in answer to the prayers of the church, and the patient endeavours of the benevolent, all "the oppressed shall go free," and "Ethiopia shall stretch out her hands unto God."

He was cheerful and amiable in his intercourse; and though often, and most naturally facetious, he was manifestly guarded by a disciplined conscience against excessive indulgence in mirth, and possessed the rare talent of mingling with his wit and repartee the solemn admonitions of principle. His facetiousness, indeed, seemed a near neighbour to his piety; and while the former was chastened by the latter, itself was, in return, rendered more attractive by its association with the former. His conversation, therefore, seldom failed to be instructive and profitable, as well as amusing. His manners, though respectful, were free, and usually unembarrassed. They were also plain and antiquated, the relics of a former age, but slightly modified by the refinements of the present; and the style of his thinking and of his remarks, both in conversation and in writing, would often remind one of the days of Cotton Mather and the "*Magnalia Americana*."

His memory was remarkably tenacious of what he had seen, heard, and read; and having had access to but

few books,* he seemed to have devoured them all, and to have stored his mind with the whole of what they contained. He had studied the Latin, and was apt and ready in quotations from the authors he had read in this language. He was also familiar with the Greek of the New Testament; and by the study of such commentaries as he was able to procure, he had enriched the storehouse of his memory with much of the learning of Pool, Henry, and others. He had read Edwards, and Bellamy, and Hopkins, and was familiar with their leading views, though not able to possess their works. Having indeed, as we have already intimated, but few books upon his shelf, his memory was his library, stored with a rich variety of knowledge, not arranged with much apparent system, yet each portion of it, familiar to himself, was ever ready at his call when occasions demanded its use.

His mind also was active and fruitful in invention, and in the combinations of thought he was eminently original. Limited in his reading to a narrow range, he was accustomed, in his preparations for the pulpit, to depend especially upon the study of the Bible, with which he had cultivated a familiarity equalled by few, and surpassed by no one whom I have ever known. His theology was accordingly in a high degree *biblical;* and, as a consequence of this, both his piety and his teaching were simple and unencumbered. He studied his sermons with care, but seldom wrote them. His notes for the desk were a brief skeleton of what he intended to say. In the filling up of this outline, he felt and exhibited the entire freedom of an extemporaneous

* His library consisted of between three and four hundred select books.

speaker, and turned with readiness and rapidity to the numerous passages of Scripture with which the many parts of his discourse were at once linked together and rendered replete with divine instruction. As a preacher, therefore, he commanded attention, and was always heard with interest. The topics of his discourses were strictly evangelical, and less various than they probably would have been under a different training; but his illustrations of truth were ever-changing, novel, and striking, while his replies to the objections of infidelity and the cavils of skepticism were often pointed and polished with the keenest irony and the most felicitous wit. His discussions were thus rendered no less entertaining than instructive, and, though he seldom held a congregation long without producing a smile, either by the quaintness of his manner or the piquancy of his remarks, the predominant influence of his preaching was to produce solemnity of feeling and deep conviction of truth. His eccentricities would have been faults in any other man, but in him they were so inherent and essential to his character, and his wit was so spontaneous, and came, as it were, without his bidding, that they neither interrupted the current of his own piety, nor often weakened the religious influence of his discourses upon others.

It is apparent, then, that Mr. Haynes was at once a most eccentric and interesting man. Born under the embarrassments of illegitimacy, having been, in the most condemning sense of that penitential expression of the Psalmist, "shapen in iniquity," he was nevertheless endowed by his Maker with talents of a high order, and was early made a subject of that grace which redeems from all sin, and translates its trophies from the power of Satan unto God. Thus redeemed and regenerated,

he left the paths of infamy in which his unnatural parents had forsaken him, and, under the kind hand of a protecting Father in heaven, he was trained to fill a sphere of distinction and usefulness to which few comparatively of the saints of God on earth are advanced. He was an able and faithful minister of the New Testament, whose profiting appeared unto all. His learning as well as his talents commanded the respect of the intelligent, and his unassuming and amiable piety secured the confidence of both the good and the bad. His very colour, which marks the neglect and servitude of his race in this country, associated, as it was in the subject of these remarks, with his high qualifications to entertain and instruct, became the means of increasing his celebrity and enlarging the sphere of his influence. Among strangers it attracted crowds to hear him, and even where his labours were statedly enjoyed, it secured the attention of some who were holden by curiosity, until conscience became permanently awakened, and they were bound by stronger and better ties to the privileges of the sanctuary. He was accordingly everywhere respected for his works' sake, and highly honoured by his brethren in the ministry. His memory is still precious to the several churches which he served during a period of over half a century, and few of the watchmen of Israel have been called from their stations on earth with better hopes of receiving "many souls in glory as the crowns of their rejoicing."

APPENDIX

As the wish has been expressed by many that this work may contain as much of the writings of Mr. Haynes as practicable, the following selections from his printed sermons are appended, viz:—

A FUNERAL SERMON:

ENTITLED,

The important concerns of ministers and the people of their charge at the day of judgment; illustrated in a sermon, delivered at Rutland, Orange Society, at the interment of the Rev. Abraham Carpenter, their worthy pastor.

1 Thess. ii., 19.—"*For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming?*"

The second coming of Christ is a source of peculiar joy and consolation to the people of God; it is a day in which their hopes and expectations will be fully answered. Tribulation attends the good man while in this life; the scenes of divine Providence are mysterious, and many things unaccountable and insignificant without a day of judgment; they will then be explained and adjusted, to the joy and admiration of all who love Christ's appearing. Many of the events that take place in this life stand in a solemn relation to the judgment day, and none more so than the gospel ministry; hence it is that the attention of the true servants of Christ is so much taken up with a future state. St

Paul, being detained from the church of Thessalonica, sends this epistle as a token of his love and respect to them; in which he anticipates that blessed period when he should meet them at the bar of Christ, which would afford such joy and satisfaction as to more than compensate for all their sorrow, more especially for his being prevented a personal interview with those to whom he wrote. "*For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming?*" We have two very important ideas suggested in the words. One is, that ministers and their people must meet each other at the day of judgment. The second is, that although ministers are often separated from their hearers in this life, yet the people of God among whom a pious preacher finishes his work will be a cause or crown of peculiar joy and satisfaction at the second coming of Christ.

With respect to the first point, we may observe, to give us a striking contrast between this and the coming world, we are in the present state subject to many vicissitudes.

What changes are taking place in empires, states, societies, and families! In nothing is this more observable than in matters relating to ministers and the people of their charge. A persecuting spirit, that prevailed in the apostolic age, was often a means of parting friends, and especially of driving preachers from churches. The same cause has had influence in every age of the church; but if religious societies are so happy as to escape such a calamity, yet it pleases the Great Head of the church, in his sovereign wisdom, to separate ministers and their people by death; this gives feeling to a pious preacher, and in some degree has influence in every sermon he delivers. That all mankind will be collected before the bar of Christ, to see the great and intricate affairs of the universe adjusted, is a plain dictate of reason and Scripture; but that many will meet there as having mutual concerns with each other, is evident. More especially ministers and the

people once committed to their cha. ge doubtless will appear in some sense as distinct societies, as having particular and personal matters to attend to. This supposes that they will have a knowledge of each other; for without this, the purposes of their meeting in such a manner could not be answered. How far this will extend, or by what means it will be conveyed, is too curious to inquire. It seems, unless we are able by some means to distinguish those from others with whom we have been intimate in this life, the designs of a future judgment will in some measure be frustrated. The great end of that day is to illustrate divine truth, or make that appear conspicuous to created intelligence. To effect this, God will make use of mankind as instruments; this is the method he takes in this life, and doubtless it will be most eligible in the world to come. For our acquaintance to be summoned as witnesses for or against us at this court, will perhaps be the best means to administer conviction. In this way the great God can speak in language easy for finite creatures to understand. One design of the world being divided into distinct societies and communities, is doubtless to prepare matters for the day of judgment. The relation between ministers and people is such as renders them capable of saying much about each other; in this way the justice and mercy of God will be illustrated, Divine proceedings vindicated, and every mouth stopped. It is our conduct in this life that will direct Divine proceeding towards us at the final judgment; that the equity of God's administrations may appear, 'tis necessary that our characters be clearly investigated. The salvation and damnation of many souls will be through the instrumentality of faithful and unfaithful watchmen; this is an idea contained in the charge God gave to Ezekiel, 32d chapter. It will be necessary that the motives by which ministers have been influenced in their work be brought out to view; for without sincerity of heart they can never execute their office with any degree of true faithfulness, and are a high affront to God, and a vile imposition on the people.

At the day of judgment the *doctrines* with which a minister has entertained his hearers must be examined. However doctrinal preaching may be discarded by many, and such words as *metaphysical*, *abstruse*, &c., are often made use of to obstruct free and candid inquiry; yet it is evident that one great end of the gospel ministry is to disseminate right sentiments; hence it is that Paul so often exhorts Timothy to take heed to his *doctrine*. Sound doctrine, as well as good practice, is necessary to constitute the Christian character: "Whosoever transgresseth, and abideth not in the *doctrine* of Christ, hath not God."—2 John, 9.

A careful inquiry will be made whether an empty parade of learning, elegance of style, &c., have been the main things with which a people have been entertained, tending only to gratify vain curiosity, and to fix the attention of the hearers on the speaker. This made St. Paul contemn such a mode of preaching, and determine not to know any thing save Jesus Christ, and him crucified, 1 Cor. ii., 2. Whether vague, equivocal expressions have been used to convey, or rather to obscure the truths of the gospel, by which any thing and almost every thing may be understood. This is causing the trumpet to give an uncertain sound, and has no tendency to impress or give feeling to the mind, as is the case with the words of the wise, being as *goads* and *nails*, Eccle. xii., 11. Whether to please men has had greater influence in our composing and delivering our sermons than the glory of God and the good of souls. People will be examined at the bar of Christ whether they have not been dealt plainly with; been told their characters and danger; that they are wholly opposed to God, destitute of every thing that is holy or morally good; that they are by nature under the curse of God's law, exposed every moment to endless wo; that they are hopeless and helpless in themselves; the necessity of the renewing influences of the spirit; the nature of their impotence, that it consists in an evil heart; that therefore they are altogether inexcusable,

and are criminal in proportion to the degree of their inability; that nothing short of repentance towards God and faith in the Lord Jesus Christ is the immediate duty of all that hear the gospel.

Ministers and their people must meet before the judgment-seat of Christ, to give an account whether the true character of God has in any good measure been investigated; as a sin-hating and sin-revenging God.

Without this the character of God is kept out of sight, people left in the dark, and are not able to determine whether they love or hate the true God.

It must be known whether people have had the character and work of the Redeemer set before them; the design of his sufferings, the efficacy of his blood, and the necessity of our union to him. The manner in which divine truth has been delivered will be a matter worthy of serious examination at that day; whether with that earnestness and fervour becoming the vast importance and solemnity of gospel truth, tending to affect the mind. The deportment or examples of ministers among their people will be closely attended to; their private visits, exhortations, and reproofs, holy desires and wrestlings for the souls of their hearers, will not escape public notice; the improvement that people have made of such advantages will be brought into public view.

How often people have attended on the ministration of the word, and the manner how, will be matters of serious concern at the judgment day. Those excuses that men make for neglecting public worship will be weighed in a just scale. Whether people have so far contributed to the temporal support of their ministers as to enable them to devote themselves to the service of Christ; or, by too great neglect, have not obstructed the gospel, robbed God, wounded their own souls.

It will be useful that the *time* of a minister's continuance among a people be known, as it will serve to set he characters of gospel despisers in a true point of light. That ministers and the people of their charge

will meet each other at the bar of Christ, is suggested in my text, and in other parts of the sacred writings. It has already been observed that in this way truth will appear conspicuous, and the conduct of God will be vindicated, and the designs of a judgment day in the best manner answered. It may further be observed, that the matters relating to the gospel ministry are of such magnitude that it appears important that they be attended to; they concern a judgment day and an eternal state. When ministers and people meet in the house of God, it is an acknowledgment that they believe in a future state of retribution, and is a sort of appeal to the day of judgment. The influence of a faithful or unfaithful minister is such as to affect unborn ages; it will commonly determine the sentiments and characters of their successors, and in this way they may be doing good or evil after they are dead, and even to the second coming of Christ. That God's hatred towards false teachers, and against those who choose them, together with their criminality, may appear, it will be necessary that these matters be laid open at the tribunal of Christ. As a proof of the matter under consideration, I may only add, that there always has been an important controversy, in a greater or less degree, between ministers and part of their people; it is so with faithful preachers and some of their hearers; wicked men oppose the doctrines they preach, and will not be convinced. Unfaithful preachers have advocates and opposers; the dispute involved the character of Christ; it cannot be settled in this world. How necessary that ministers and people meet at the great day, to have the matter decided, the doctrines of Christ vindicated, and the characters of ministers or people exonerated.

II. Another important idea contained in the text is, that the church or people of God among whom a faithful minister finishes his work, will be a cause or crown of peculiar joy or rejoicing at the coming of Christ. It will be matter of great satisfaction to sit down with Abraham, Isaac, and Jacob, and other saints at that

day; but the Scriptures represent that godly ministers will derive peculiar joy from the pious part of their congregations, Dan. xii., 3; 2 Cor. i., 14; Phil. ii., 16. Reflecting on past providences will be a source of great joy at the day of judgment; and as many things have taken place between a minister and his people in which they are more particularly conversant and interested, when they come to be explained it will afford special joy and admiration; as they have been companions in tribulations, so now it is likely they will be in a more peculiar sense copartners in joy, and help each other in magnifying the Lord for special favours, and displays of divine power and grace on their behalf.

The prayers and struggles of pious teachers have been for Zion in general, and for those over whom the Holy Ghost has made them overseers in particular. Now God will give their hearers who have been converted through their instrumentality as a kind of reward and fruit of their travail or labour. When it appears that God has made use of the true ministers of Christ for the conversion of some of the souls once committed to their charge, it will excite wonder, joy, and humility in the minds of pious teachers, that God should deign to honour them as instruments of such glorious work, by which they will be led to adore sovereign grace and condescending love. As it is often through the painful labours of Christ's servants that souls are brought home to God, doubtless he will approve of such virtues by conferring signal honours on those who have turned many to righteousness, who will shine as stars for ever and ever.

Pious people will give such account of their faithful teachers as will meet with the approbation of God, which will be expressed by that heavenly plaudit, "Well done, good and faithful servant!" Their mutual accounts will be given up with joy, and not with grief, Hebrews xiii., 17. The hopes and expectations of such ministers are great, as the apostle suggests in the text—For what is our hope, or joy, or crown of rejoicing? are not even ye? &c. He speaks of it as the earnest hope and ex-

pectation of all Christ's ministers, by calling it *our* hope. They reflect with pleasure on the approaching happy moment, and when it comes it will greatly gratify their holy desires.

That it will be possible to hold equal communion with all the saints, especially at one time, in the invisible world, perhaps is not admissible. It appears that the wicked who have been associates in sin here will be companions of torments hereafter, Luke xvi., 28.

They are to be gathered like the standing corn, and to be bound in *bundles* to burn. It is more than possible that the righteous who have lived together in this life, will have a more intimate access to each other in the world to come.

If it will be useful for them to meet in some sense as distinct societies, perhaps it will subserve the interest of the universe that they in a degree continue so. It is the character of the true church of Christ that they treat his ministers with respect in this life, accounting them as the ministers of Christ and stewards of the mysteries of God, 1 Cor. iv., 1. They help them in their work, 2 Cor. i., 11. God will in the great day reward people for such kindness; as hereby they express their love to Christ, Matt. xxv., 40. This will gratify the benevolent feelings of Christ's servants; at the same time fill them with holy admiration and deep humility, that what has been done to such poor sinful creatures should be taken notice of.

Ministers and the people of their charge will assist each other, and be united in bringing a verdict against the wicked and impenitent among whom they lived while on earth. The saints are to judge the world, 1 Cor. vi., 2. One way by which they will do this will doubtless be to declare before angels and men what they know about them, or their conduct in this life. An attachment to divine justice will make this delightful work. Ministers must declare what and how they have preached to them, and the bad improvement they have made of the gospel, so far as it has come under their observation; how they have despised

and mocked the messengers of the Lord, contemned his word and ordinances. Pious hearers can witness to the same things, and in this way the mutual testimony of godly ministers and people will be strengthened and supported, and Divine proceedings against impenitent sinners vindicated. Thus the church will be a crown of joy to her faithful pastor.

IMPROVEMENT.

1. We may infer from this subject that the gospel ministry is of God, and that we ought to seek its welfare, and use suitable exertions for its support.

Doth Scripture and reason dictate that it is of so much importance, especially as it relates to a judgment day, we may conclude that God would not do without it, and we may see Divine wisdom and goodness in the institution. Nothing more conducive of Divine glory, and salutary to men, than the preaching of the gospel. Without these glad tidings are proclaimed, the incarnation of Christ is vain. Nothing but opposition to God, and disregard to his glory, will make men indifferent to the preaching of the gospel. A rejection of Christ and his ministers has commonly vice and open profanity for its inseparable companions. The opposition that the impenitent part of mankind have made to the servants of Christ, has doubtless in some measure had its rise from a consciousness that they must meet them at the bar of Christ, to their disadvantage.

We may conclude, that, since the gospel ministry is so very useful, it will be continued to the end of the world.

2. When a faithful minister is taken away, it ought seriously to be regarded. But few ways perhaps that God shows greater displeasure against a people than in calling his ambassadors home. By this he threatens to put an end to his treaty of peace, and become irreconcilable. It may sometimes be the case that God has no more chosen or elect ones among them. When Paul and Barnabas were preaching at Antioch, as

many as were *ordained* to eternal life believed, then they departed, Acts xiii. All the encouragement for a minister to preach among a people, so far as the salvation of souls ought to be a motive, is the doctrine of election. After the death of a faithful minister there is less hope of a people.

We may further observe, when it is considered that we are to meet them no more in the house of God, to hear them declare unto us the words of reconciliation; but our next interview will be at the tribunal of Christ, to hear them testify for or against us, how affecting the consideration! It is more solemn to die than if we had never been favoured with the gospel ministry. People, whether they hear or forbear, shall know, to their joy or sorrow, that there hath been a prophet among them, Ezek. ii., 5.

3. The subject affords direction how ministers should preach, and how a people ought to hear, viz., with death and judgment in view. It is this that makes preaching and hearing a serious matter, and renders the house of God so very solemn. We must soon meet before the bar of Christ, and perhaps before the next Sabbath, to have our sermons and our hearing examined by Him who is infinite in knowledge, and is present in every congregation. Did we always consider these things, it would tend to abolish that coldness, drowsiness, and indifference, that too often attend the ministers of the gospel, and that formal spirit which is too apparent among hearers. How would it check that levity of mind and disorderly behaviour that presumptuous creatures often indulge in the house of God. *How dreadful is this place!*—is a reflection suitable on all occasions, and more especially when we meet for public devotion.

4. The surviving widow and children will for a moment suffer the word of exhortation. Are not you in some sense his hope and joy? Was it not a reflection that tended to smooth the rugged road through death, that he should meet you before the bar of Christ, and that you would be a crown of rejoicing in that day? If

ministers and people are to meet each other before the tribunal of Christ, as having special business together, then we may conclude that this will be the case with particular families, such as husbands and wives, parents and children; you can say much about each other upon that occasion, having for so long a time composed one family on earth.

You, who are this day called to mourn, must give an account how you have improved his public and more private admonitions; and especially this providence. The present occasion, however solemn, will appear more so at the great day. Consider, that although he is gone to return no more, yet God, the source of consolation, ever lives. His promises are always new to the widow and fatherless. That God who gave has taken him away. But still he lives in another state, and is more useful to the universe than he could be in this world. God's people always die in the best time, manner, and place. You have only time to take up the body and bury it, set your houses in order, and follow him. Manifest your love to the deceased by preparing to meet him, and make his heart glad in the day of the Lord Jesus. Contemplate the rectitude of divine government, and a future world, and be still.

Let the children remember, that to have a pious faithful parent taken away is an unspeakable loss. Your father has done much for your bodies, but we trust more for your souls; never, never forget his prayers and admonitions. Can you, dare you meet him at the bar of Christ in impenitence? Should this be the case, instead of those endearing and parental caresses that you have received from him in this life, he will join with the Judge of all in saying, *Depart!* He will declare what he has done for you, and condemn you. Let your mother experience that tender regard and kind assistance, during her short continuance with you, as becomes dutiful, obedient children. Make her heart glad by a holy life, and let your father live duly before her eyes in your pious examples.

Let me say a word to the church and congreg[illegible]

in this place. Dear friends, I am not a stranger to those mournful sensations that the present melancholy providence tends to inspire. I trust I am a hearty mourner with you, and am a sharer in your loss.

By the foregoing observations you have reason to conclude that you have lost a faithful minister.

You can't forget those solemn and affectionate warnings that he has given you from the desk, nor those pious examples he has set before you. He has preached his last sermon. Your next meeting must be before the tribunal of Christ, where those sermons you have heard him deliver in this life will come to view, and the improvement you have made of them. Will you, my brethren, be his crown of rejoicing in that day? If you were his hope and joy in this life, you doubtless are still. It is with satisfaction we trust that he this moment looks forward to that day, when he expects to see this the dear people once committed to his charge; and doubtless he hopes to meet some of you as crowns of rejoicing. Oh! do not disappoint the hope and expectations of your reverend pastor. Manifest your love to him by imitating his holy examples, and by having those heavenly instructions that he so often inculcated always in remembrance; and by preparing to give him joy in the day of the Lord Jesus. Examine what improvement you have made of the gospel ministry while you had it; and whether too great inattention has not had influence in its being removed. Have you ever experienced the power and efficacy of the gospel upon your own souls? Have you by the Holy Spirit been formed into the moral likeness of the blessed God, and into the image of his son Jesus? Or have you been contented with the mere form of godliness? Have you not, through sloth and unbelief, neglected attending on the preaching of the gospel during the residence of your pastor among you? Oh! what account will such gospel despisers have to give another day! Consider, I entreat you, how dreadful it will be to have these things brought into view when you come to meet your minister, who was once, and

perhaps is now, an eyewitness of your conduct, and will testify against you to your everlasting condemnation!

Your minister, though dead, now speaketh. He preaches a most solemn lecture to us all this day on mortality.

You will, as it were, hear his voice when you look on the place of public worship, where he and you so often attended—when you look on his grave, which is here among you—and when you look to the second coming of Christ. Think often of that day. Let the Sabbath, and worship of God, be still dear unto you; and remember him who has spoken unto you the word of God, whose faith follow.

EXTRACTS FROM A SERMON:

ENTITLED,

Divine Decrees, an encouragement to the use of means, delivered at Granville, N. Y., June 25th, A. D. 1805, before the Evangelical Society, instituted for the purpose of aiding pious and needy young men in acquiring education for the work of the gospel ministry.

The whole of this discourse is able, and characterizes the author as possessing a strong mind and a pious heart:—if it be not equal in some things to his sermon on *universal salvation*, of which it is very justly remarked, "That sermon is one of the finest pieces of satire to be found in all the annals of pulpit eloquence," it is not inferior to it in sound doctrine and fervent piety.*

The discourse is founded on the 23d verse of the 11th chapter of Hebrews: "By faith Moses, when he was born, was hid three months of his parents, because they saw he was a proper child; and they were not afraid of the king's commandment." His object is to show, that although pious people believe and confide in the unalterable purpose and providence of God to bring about events, yet they will diligently use such means as God requires, and that tend to their accomplishment. To confirm his assertion that the pious do believe and confide in God's absolute government, or in his purpose and providence, he justly remarks:—

* This sentence, with the remarks preceding the extracts, were kindly furnished by the Rev. Dr. Broadhead, of New-York.

"We find that it has always been the practice of the people of God to acknowledge him; therefore it is that they attend to the external duties of religion, such as the public worship of God, prayer, and praise, by which they express their belief and love of a superintending Providence. This was the object of the faith of those mentioned in my text. They had a firm belief in Divine purposes concerning Moses, so as to exclude all fear of the king's commandment. The righteous view and hold communion with God in his works, and repair to his absolute government in times of distress as their only hiding-place, Psal. xxvii. It was God's immutable promises and designs that supported Noah, Abraham, Isaac, Jacob, Moses, David, and all God's people in all ages of the world. God has appointed the Lord Jesus Christ to be king on his holy hill of Zion, and has laid the government on his shoulders; the pious are his obedient subjects, and it is their duty to submit to him. They are to have the *mind* of Christ, as they would not forfeit their interest in him, Rom. viii., 9. Rejoicing in the absolute dominion and agency of God was an important trait in his character, Luke x., 21: 'In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes; even so, Father, for so it seemed good in thy sight.'"

In discussing that part of the subject which relates to the use of means by the people of God, as connected with those events which are brought about by the unchangeable purpose and providence of God, he says:—

"This idea is remarkably illustrated in the conduct of the parents of Moses, alluded to in the text; they hid him three months. Their care was excited by the full trust they had in God that he designed him for some important work. Their faith was so great as to exclude all doubt but what God would take care of the child, and fulfil his own purpose, in spite of all the de-

signs of the enemy: '*They were not afraid of the king's commandment.*' They did not fear to exert themselves to the utmost for the preservation of the child, nor that their measures would not be successful. He was doubtless secreted, and removed from place to place, to elude the search of the enemy. An ark was invented for the security of the helpless infant; every seam carefully secured with slime and pitch, that the babe might have a dry and safe asylum. It is carried to the river-side, deposited among the flags—an unlikely place to be found. She chose a place where the swelling of the Nile would not be likely to carry it away. The ark was not committed to the foaming waters, to be exposed to the voracious monsters of the deep; but as much care was exercised as though the life of the child wholly depended on their vigilance. Miriam, the sister of Moses, must lie in ambush at a suitable distance, to watch every disaster, and often to run and sooth the cries of the solitary infant. But 'Moses was not safer when king in Jeshurun, encompassed with the thousands of Israel—was not safer in the mount with God—is not safer within the adamantine walls of the New Jerusalem, than in the flags.'*

"The same spirit of vigilance shone conspicuously among all the people of God in all ages of the world. God revealed unto Abraham his unalterable designs concerning him and his posterity; and yet how diligent was he in using such means as tended to bring the events to pass. By faith he went out; by faith he sojourned in the land of promise, &c. The conduct of Isaac, Jacob, Moses, David, and the prophets illustrates the same sentiment. Paul, in Acts xxvii., is a striking instance of the truth now under consideration. When it was revealed to him that God's purpose was to save all in the ship, yet his diligence in the use of such means as tended to their preservation exceeded all the mariners. He was evidently encouraged by the purpose of God revealed; yea, without means, he tells them plainly, they *cannot be saved.* No preacher ever

* Dr. Hunter.

held up the decrees of God more clearly and more frequently than Paul, and none of the apostles were more laborious; he laboured more abundantly than they all, 1 Cor. xv., 10. We derive similar ideas from the doctrines and examples of Him who spake as never man spake. The purposes of God with respect to the deliverance of the Jews from the Babylonish captivity stirred up the saints to prayer, Dan. ix., 2. The certainty of the incarnation of Christ excited Old-Testament saints to prayer for the accomplishment of it; and this is what God greatly approved. The parents of Moses have a place in the sacred canon, whose faith is highly applauded.

"Faith in Divine purposes will excite the people of God to the diligent use of means, as he has appointed them as instruments by which he will accomplish his designs, and has commanded them to be workers together with him; indeed, without the exertions of men, it is impossible that they should take place. God revealed to Abraham that his seed should go down into Egypt, and at such a time be delivered; but this supposed a series of second causes, all dependant on the first cause; without them the event could not take place. One was the edict of Pharaoh to destroy the male infants of the Hebrews; that Moses should be born, and hid three months; that he should be educated at the expense of the King of Egypt; that the Egyptians should be visited with ten plagues, &c. I might with propriety make the same remark with respect to the deliverance of Israel from the Babylonish captivity, and the birth and death of Christ. The people of God consider themselves as active instruments to bring about his holy designs; and are, in a good degree, cured of that unreasonable temper of mind that will deduce unnatural consequences from certain premises, in order to gratify a licentious conduct.

"The friends of God delight in *expressing* their obedience to him. The use of means affords them opportunity to glorify God and commend him to others. If love and obedience are delightful exercises to the saints,

then to express them will be pleasing. As God cannot exhibit any true virtue or moral excellence without pursuing a plan, so neither can we, unless we regard his will and interest, and are workers together with him.

"The good man, indeed, will see enough to employ his head, his heart, his hands, and his temporal interest, in the service of God. The reason that so many can find but little to do for God is on account of a slothful and indolent heart, that refuses to labour."

The author concludes this valuable discourse in the following animated strains of fervent zeal in the cause of benevolence and salvation by Christ, through the means of the ministry of the gospel.

"The subject, so far illustrated, sets the design of the institution to which our attention is particularly called on the present occasion, in an important point of light. It is to aid pious and needy young men in acquiring education for the gospel ministry. A remarkable spirit of zeal and liberality in the cause of God has been excited in the minds of the pious in various parts of the Christian world. Missionaries have been sent out among the heathen, and to our new settlements; and their labours have been crowned with abundant success. People, while watering, have been watered themselves. The conversion of thousands, I believe, has been the effect of these benevolent exertions. The desert and the solitary wilderness have been made to blossom as the rose. Recent instances of the trophies of Divine grace in some parts of Africa have made glad the city of our God. The friends of Christ on both sides the Atlantic have united in this glorious cause; but much still remains to be done.

"People within our reach are perishing for lack of spiritual food. The harvest is great, but the labourers are comparatively few. The number of those qualified to carry the bread of life to the dying is inadequate. Our missionary exertions must be greatly impeded, unless pious, ingenious, and learned men be

found to engage in the service. Our Evangelical Society virtually embraces the same object of those commonly called missionary societies, as necessary and subservient thereto. Whatever funds are raised, unless proper preachers can be obtained, they cannot be rendered useful. That a competent degree of literary acquirements is necessary and indispensable in those who engage in ministerial labours, none will deny who have the importance of the work on their minds. The patronage of those who love God and the souls of men is earnestly solicited. We hope you will not withhold that pecuniary aid which the urgency of the case requires.

"I stand here this day, my friends and brethren, to plead for thousands of poor perishing, dying fellow-mortals, who need the bread of life; whose cries and distresses call for compassion, beyond the groaning Israelites. Who, that knows the love of God and the terrors of eternal death, but longs to run to their relief? Satan, the potent and imperious prince of darkness, has long since issued his cruel and bloody edict against the church of God, to destroy and exterminate it from the earth.

"We stand this day to plead the cause of that Jesus who sits upon the holy hill of Zion, with pardon in his hands, and whose delight is with the sons of men; and who is now calling for your assistance. We plead the promises and predictions of God's word, that may encourage your hope and trust. Be not afraid of the haughty mandate of the prince of darkness, for it shall be made to subserve the interest of Christ's kingdom. God requires exertions as much as he did for the preservation of Moses, or the deliverance of Israel out of Egypt. It is sacrificing the cause of God and the immortal souls of men to withhold. Is there not an impropriety in our bearing the name of Christians, unless the love of Christ constrains us? Is it not an important trait in the characters of the godly, that they took joyfully the spoiling of their goods? That they suffered the loss of all things, that they might win Christ and

save their souls? What illustrious examples of benevolence do we find in the word of God; especially in the blessed Saviour of the world! 'That, though he was rich, yet for our sake he became poor, that we, through his poverty, might be rich.' Can there be a more delightful employment this side heaven than to wrest souls from the jaws of death and hell, and to send the blessed news of salvation to a perishing world?

"To promote the felicity of the universe is the happiness of the redeemed in glory; and this spirit among Christians is heaven begun on earth. If your hearts do not glow with holy affection towards perishing sinners, by which you are disposed to do something for their relief, you have reason to fear and tremble that you have no inheritance among the saints in light.

"The design of our institution is far from being new: God's people have in all ages, in a measure, drunk into the same spirit. That angel of a man, Dr. Doddridge, in describing objects of Christian benevolence and liberality, observes: 'I would particularly recommend to you the very important and noble charity of assisting young persons of genius and piety with what is necessary to support the expense of their education for the ministry, in a proper course of grammatical or academical studies.'* Consider that you are God's stewards, and that all your property belongs to him, and you are to use it in his service. That he can easily make up, if he sees fit, what your liberality imparts: and if you 'cast your bread upon the waters, you shall find it after many days,' Eccles. xi., 1. If we withhold shall we not rob God, and incur his righteous displeasure? who will soon call us to give an account of our stewardships! Remember the maxim of the wise man, 'There is that scattereth, and yet increaseth; and there is that withholdeth more than meet, but it tendeth to poverty,' Prov. xi., 24. Since this spirit of liberality has shone so conspicuously in many parts of the Christian world, I think we have had manifest tokens of Divine

* Rise and Progress of Religion.

approbation. God has poured out his spirit in such copious effusions as to make it obvious that it is 'an odour of a sweet smell, a sacrifice acceptable, well-pleasing to God.' Let us not be weary in well-doing, for we shall yet reap a more plentiful harvest if we faint not.

"If we delight in giving, God will delight in rewarding. 'Bring ye all the tithes into the storehouse—and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it,' Mal. iii., 10. We may make a profession of religion—tell much of our regard for God; but words, as one observes, are *cheap things*, and are by no means the test of our sincerity. How many of this character are to be found; who, when objects of charity are presented, that call for a pittance of their store, like the young miser in the gospel, go away sorrowful, having large possessions.

"My Christian friends and brethren, you will be far from pleading exemption from duty by having recourse to the reasonings of a licentious world, 'that if God has determined all things, our endeavours are unnecessary;' this, I trust, has been sufficiently reprobated in the foregoing discourse, as betraying an unbelief of the doctrine by which you profess to be influenced, and that you are governed by carnal principles. Consider that you are the only ones that will heartily engage in this cause; 'For out of Zion shall go forth the law, and the word of the Lord from Jerusalem,' Isa. ii., 3.

"Perhaps the conversion of every soul is the effect of the church's travail and exertions. Are there not thousands at the present day that are casting in their mites; and in this way sending a morsel of the bread of life to starving, perishing souls? Surely it is a rich and valuable treasury, that will refund an infinite and eternal reward to all true adventurers. What if, by distinguishing yourselves by withholding, you should not be admitted to their society hereafter, nor taste of the rewards of the righteous?

"The institution for which I am now pleading cannot fail of attracting your attention, if we only consider the extensive nature of the object. It is that by which we may do good after we are dead. It is but a moment that we have in the present life to stretch out the benevolent hand to the distressed, or to pluck them from devouring flames. To act with reference to this life only, is too contracted for a soul that has been ENLARGED. With what beauty and elegance is this sentiment illustrated by the Apostle Peter, in his second epistle, 1 ch. 15 ver.—'Moreover, I will endeavour that you may be able, after my decease, to have these things always in remembrance.' It will be a tree of righteousness that will spring up over your grave, diffusing divine fragrance—bringing forth fruit till time shall be no more. Will it not afford unspeakable delight, should we ever arrive in the fields of immortal bliss, to meet with thousands, who, through our instrumentality, were saved from endless perdition? What admiring thoughts of Divine mercy and condescension would it excite, that God should make use of such poor despicable instruments for the salvation of souls! God will deign to take notice of it, and declare it before the assembled universe; and bestow an eternal reward of grace, even for giving a *cup of cold water in the name of a disciple.* They who shall be instrumental of turning many to righteousness shall shine as the stars for ever and ever. The blessing of many that were ready to perish shall come upon you; and thousands yet unborn may give glory to God.

"How many now among us are reaping the blessed effects of the pious exertions of God's people while on earth. The vigilance of Moses, oh, how amply rewarded! The faith and care of his parents will never be forgotten through ceaseless ages.

"The institution before us looks forward to heathen nations; and we may be among the number of those who shall introduce the glorious days of the MESSIAH, when 'the earth shall be full of the knowledge of God.' Should we refuse to comply with the pres-

ent call of Divine providence, and withhold our hand from contributing, will not those who are perishing for lack of provisions rise up in judgment and condemn us at the bar of Christ? The reproof of a Hottentot, as lately related in a missionary publication, cannot but give feelings to a Christian. Upon becoming acquainted with salvation, she thus exclaims: 'What a pity, what a sin it is, that you Europeans, who have for so many years enjoyed in great abundance the heavenly bread, should keep it all to yourselves, and not spare one little crumb to the million of poor heathen!' Adding, 'You may depend upon it, you should not have the less for yourselves by giving some to them; but the Lord Jesus would bless you and give you the more.' She also observed that, 'Could we but conceive fully of the miserable situation of the Hottentots, we would certainly feel more compassion.'

"Ye that are strangers to God, remember, that it is more blessed to give than to receive. We wish you to put in with us—we wish you the reward of the liberal. It is true, that unless love to God and the souls of men direct you, your services, however great, will be but *vain oblations*, and displeasing to the Most High, though your interest devoted may be the occasion of the salvation of thousands yet unborn. It will be so with the professors of religion, if the glory of God is not their object—they will lose their reward. There is as much propriety in calling on the wicked to engage in this duty as in any other. You are under obligations to repent, to love God, and to express it in all those ways he has appointed and commanded.

"Could we persuade young men and young women, instead of spending time and property in carnal dissipation, to turn their attention to the object before us, of what service might they be to the interest of Zion while on the earth! The people of God, your pious parents, yea, God himself, would pronounce you GREATLY BELOVED! Would it not afford consolation in death, to reflect, that the time, talents, and property given you by your Creator, instead of their being con-

sumed in a ball-room, or around the card-table, have been devoted to God? Oh! that you would seriously think on that Divine injunction and promise, Matt. vi., 33; 'Seek ye first the kingdom of heaven and its righteousness, and all these things shall be added unto you.'—'Make to yourselves friends of the mammon of unrighteousness; that when ye fail, they may receive you into everlasting habitations,' Luke xvi., 10.

"It is with pleasure I relate, and to their honour be it mentioned, that some even among our young women, we would hope prompted by a holy zeal for God, whose circumstances are far from being affluent, have engaged to contribute something yearly to our society. May it excite many to follow their laudable example. There is no external duty that is spoken of in Scripture that is so evidential of our love to God, as imparting a portion to the necessities of the souls and bodies of men. It will be publicly held up at the day of judgment, as a test of the sincerity of the righteous:—'For I was an hungry, and ye gave me meat.' Let none plead their inability to administer. Cannot you look round and see many ways by which you may retrench your expenses without any real injury to yourselves or families, and spare a little for the Lord? Should we throw in only two mites, like the widow in the gospel, like her we should meet Divine approbation. 'For if there be first a willing mind, it is accepted according to what a man hath, and not according to what he hath not,' 2 Cor. viii., 12.

"A single act, truly devoted to God by faith and prayer, may issue in the conversion of thousands. The circumstances of hiding Moses—the building the ark—the weeping of the babe, &c., were apparently trifling events; yet connected with infinite consequences. The deliverance of millions from bondage—the preservation or being of a church, depended upon them.

"'I cannot believe,' says Chrysostom, 'that he has ever tasted the sweets of religion that has no tender concern for the salvation of others.'

"But, after all, since the success of our endeavours

depends on the blessing of Heaven, we earnestly entreat the prayers of God's people of every denomination, that he would bless the institution—increase its funds—make those faithful, and instrumental of turning many to righteousness, to whom aid may be imparted—that it may more abundantly flourish after we are dead—and the whole world be filled with the glory of God. AMEN."

☞ It may be due to acquaint the reader, that the preceding selections from the writings of my revered father were appended by a son of the deceased, partly with a view to the *ample* fulfilment of the issued terms of the work, they having been previously approved by our respected friend the author.

W. B. HAYNES.

The following interesting letter from the Rev. Dr. Tucker, late of Troy, was not obtained in season to appear in the preceding editions of this work.

Rev. Dr. Cooley,

Dear Sir,—I rejoice to hear that you had consented to devote some time to a preparation of a memoir of the venerable Father Haynes. If eminent talents, a well-sustained Christian life, a vigorous and useful old age, entitle one to the appellation of "venerable," Lemuel Haynes well deserves it. The first time I had the pleasure of seeing him was at Bennington, some twelve or fourteen years ago, at the ordination of Brother Peters. I had heard of him, and read some of his sermons, and held him in high admiration. He offered the prayer on that occasion; and though he was then an aged minister, and showed signs of infirmity, there was in his appearance so much humility, in his prayer such an unction, such fervour of spirit, such fulness of soul, such earness of access to the mercy seat, such deep self-abasement, such comprehension and compass, that I was melted and quickened; I have never forgotten it to this day.

I did not see him again till some three or four years ago, when he came to Troy to visit some of his friends who had removed to this city from Vermont. I invited him to my house; and I can truly say there has seldom been a minister in my family who has excited more interest. My children were delighted with his kindness, his familiar and solemn illustration of truth. He was faithful to them, and some time afterward sent each of them a most precious little book, which they keep as a remembrance. During that visit I had an opportunity of studying his character. Though a very aged man, he evinced a vigour of intellect that was very uncommon. I saw what he must have been in the noon of life. His criticisms upon difficult passages of Scrip-

ture showed an acuteness and depth of thought I did not expect. I have known more learned men, but none more correct, and none who could give a more satisfactory reason for original views of truth. The old divines of the seventeenth and eighteenth centuries he had deeply studied. I was afterward at his house, and found he had a select and valuable library; and it bore stronger marks of having been *studied* than any I ever saw. He was a deep, original thinker, a learned man, and a very sound divine. But his piety appeared the sunlight that rested upon, and gave lustre and attractiveness to, all his acquirements. He was devout without repulsiveness; humorous and cheerful without levity; faithful and decided without impertinence.

His conversation was in heaven. He reminded one of St. John, and truly his fellowship seemed to be with the Father and with his Son. His seriousness was habitual; it set upon him so naturally that none could be offended with his searching remarks. This fact was recently mentioned to me by a clergyman. Some years since, he said, he was passing through Lee, Mass., and spent a night with the venerable and judicious Dr. Hyde. It was during one of those precious seasons which that favoured minister and people enjoyed so frequently. Father Haynes was there, and had preached in the evening. After public service, when the family were gathered around the altar of worship, Dr. Hyde requested Mr. Haynes to address his children, as none of them appeared to be interested in the good work then in progress in that place. He very solemnly remarked, "that he had often thought that ministers' children, who enjoyed so much light, received so much instruction, and were so often called, were like the children of Israel in the wilderness; when the manna fell evening and morning around their tent, *they loathed that light food.*" There was so much truth and point in the remark, it placed so nearly before them their high privileges and their great sin, that it seemed to produce more effect than all the sermons they had heard in the house of God. It was never forgotten.

If all his pertinent observations and weighty remarks could be collected, they would be a treasure. His originality and shrewdness were very uncommon. You have doubtless availed yourself of the assistance of his many friends and admirers in Vermont, who will never forget the wisdom of his sayings and the richness of his sermons; who yet walk in the light of his example, and hope to meet him in the kingdom of God.

I have heard some of the first men in Vermont say that no man in Rutland County had so much influence as Mr. Haynes in religious matters; perhaps no minister there preached so many funeral sermons; and it is doubtful whether any man's sermons were longer remembered.

As a preacher, I should judge (for I heard him preach several times) that he was in early life very forcible. He was discriminating. His views of truth accorded with Edwards and Fuller. In the leading features of his mind I should think he resembled very closely the latter.

His preaching was greatly blessed, especially his occasional sermons. He had a peculiar tact to accommodate historical facts to spiritual purposes. His ingenuity would arrest the attention, while his close and pungent appeals awakened the conscience. He was a great and good man. His memorial is everywhere in Vermont.

Affectionately yours, &c.,

MARK TUCKER.

THE END.